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Editorial

Hope in Education as Hope in Love

Zuzana Svobodová

May there be kindness in your gaze when you look within.
May you never place walls between the light and yourself.
John O'Donohue, For belonging

Theology and Philosophy of Education is a journal dedicated to education. But in what sense do we want to be concerned with education in this journal? The explanation of the acronym of the journal, which is TAPE, has already been indicated, namely, that our endeavor is to contribute to the extension of life, to the healing of wounds, to the healing of pains, just as taping nowadays also means a connection that is intended to heal and to cure. Therefore, we have deliberately taken an interdisciplinary path in our journal, not only through the topics we want to open up in the articles we publish, but also by opening up different paths or methodological approaches, because we are convinced that nature also teaches us a great deal here, because nature also does not heal in one single way, but often for the same disease or diagnosis it is necessary to develop several methods of treatment in order to find out in the end which one is the best possible in a particular case. We are, therefore, responsible for the plurality of methods we learn and develop.

This means in practice that published articles in our journal have to go through a peer-review process, which is by no means formal, and so far there has not been a single case where an article has been published in the same version as it was uploaded into the editorial system. I dare say that this will not happen in the future either, as we strive to have a creative dialogue with all authors in the peer review process. That is why no one author has yet published his or her text as his or her own monologue, but as the result of a dialogue to which the suggestions, criticisms, comments, questions of the reviewers and editors of our journal have also contributed. We respect this dialogue as the seedbed from which words grow which can hopefully support the healing of the situation in education.

What is the situation of education? In the first place, with the acceleration of the transmission of information, something associated with education has accelerated, but it has not created proximity or nearness, as Martin Heidegger already knew from his knowledge of the implications of technology: "Yet the frantic abolition of all distances brings no nearness; for nearness does not consist in shortness of distance." (Heidegger 2001, 163) Since generations are now forming faster than before, when it was true that one generation meant those born during a period of about 20–25 years, the time when women first give birth, contemporary

families have also changed significantly. If today we speak of a much shorter period of time as one generation, it is quite common to find people of three generations in one nuclear family with parents of approximately the same age and three children. If we then include relationships with grandparents, we are already talking about at least four generations. And that in itself is a call or challenge to more pluralistic openness than any previous generation has experienced. That is, we have more and faster information thanks to technology, but we are in many ways more distant from each other than before. If we are to live in harmony, to form harmony between at least four generations, we must learn harmony more than before. Here, Aristotle already knew this was the challenge for any quality community or *polis* formation (Polit. 1263a 15, 1331a 25).

Perhaps intuitively, we have begun to look for help in nature, where many different species also interact and co-create life, in many places new, surprising, and in many ways different from life before. We recognize that we are part of nature, and even with our advanced technology we do not cease to be part of nature. Thus, we logically seek help in a better, improved, more detailed understanding of natural processes. And that includes cognition and understanding related to education.

Opening up to plurality is only one possibility, which can be pursued in different ways. The other option in response to plurality is closed-mindedness. It is logical that this closedness does not lead to the multiplication of life, because it is a way of defence, a way of escape from reality, a way with a preference for survival in the way we have been used to (as opposed to the way of transformation, *metanoia*). Again, the great philosophical thinker, Plato, could be named here, who knew about this way of responding to plurality and described it very well in the most famous philosophical text we find at the beginning of book VII of the *Republic*, the so-called Allegory of the cave, or Myth of the cave (Rep. 7.514a–520a). It is a speech about those who respond to the call for change (Rep. 7.516c) by fleeing to what they have hitherto mastered and in which they have hitherto felt at home.

However, if today we have transformed homes precisely because plurality is more at their core than before, we are already facing this challenge not only in the society outside the home (*polis*) but also in the households themselves (*oikos*). Marriage breakdowns can be seen as one of the consequences of these changes. That these changes are challenging was already evident to Plato (Rep. 7.515d–e). But he sought a way out of the crisis (for him, the crisis of the state – *polis*) in a better, deeper awareness of the meaning of social coexistence. In the awareness of what life in society is directed towards (Rep. 7.519e–520a).

The search for a way out in our time may bring a similar question, but now posed not only in the environment of the state – *polis*, but also in the environment of the family, the household – *oikos*. And here, more than ever before, it becomes comprehensible that the solution cannot concern only a part of the members, only a special group, but that it must concern absolutely everyone, without exception, if it is to be a real solution to the crisis.

What is the role of the school in this regard? Anyone who asks this question today and knows the environment of today's primary and secondary schools understands that the role of the school is no longer that of contributing to employability and competitive skills. The role of the

school today, more than ever, is one of acceptance, of welcoming individuals from diverse backgrounds, of providing them with facilities, of giving them the opportunity to root themselves in the basic structures that can provide an environment conducive to a fruitful life. The role of the school today, then, is above all to provide an experience of the reality of the interrelationships and bonds that are the bonds that make life in society, but also life on the planet or life in general, possible. Without an understanding of these connections, any information about anything will not only be unnecessary, but this information can be harmful. Again, Plato could be mentioned here, who has already pointed out the difference between sharpness and wisdom (Rep. 7.519a).

Acceptance, rooting, embracing, is the basis for any possibility of education. Opening to the other, as opposed to sterile closure, is a challenge not only to all environments that want to nurture, but is related to the possibility of new life in general. We can call it friendship or love, i.e. a relationship, a relation. If this positive relationality can be cultivated, to the extent that friendship and love can flourish, so much hope is there that life will flourish. (Although I believe this is unnecessary for most readers of our journal, yet I prefer to express explicitly at this point that it is not just about biological fertility, but about mutual understanding and openness to otherness, which need not lead to biological fertility in the sense of new biological offspring.)

Hope in education is therefore hope in love. If there is to be true education, there must be a positive openness to one another, in an effort to develop, not destroy, the possibilities of life. The fact that many young people today, even very bright people, are facing destruction more than cultivation should be a challenge to all of us already strong enough to look for ways out. We cannot find them within the framework of only one discipline, that is already clear enough today, because even disciplines like theology and philosophy no longer pose the question for the meaning of life and for help to cultivate it in us and for us clearly, deeply and broadly enough. There is a need for disciplines like pedagogy, theology, religious studies, psychology, management, philosophy, and other helping professions to meet each other and to seek common ground, common ways to help us to live, to help us to be able to live in harmony, in joy, in happiness, in a meaningful life. There is hope in education to the extent that we are able to open ourselves to each other's otherness and to learn from each other, to educate ourselves, to learn to live in love, in friendship, in openness. Then this hope is also a hope for life.

The third edition of *Theology and Philosophy of Education* opens under this statement with the article *Autonomous Learning in Religious Education in Slovakia* by Jana Kucharová. This is followed by a paper also on religion and education by Yusak Tanasyah, Bobby Kurnia Putrawan, Ester Agustini Tandana, authors from Indonesia, entitled *Religious Freedom in Indonesia: Worldview of Bhinneka Tunggal Ika for Multicultural Education*.

In his article *Deep Callings: The Will of the Heart*, Adhip Rawal writes about the creation of relatedness or belonging. David Krámský, Petr Nesvadba, and Tomáš Římský described *Shaming as a key factor in the process of personality disintegration*.

Dariusz Stepkowski considers *Learning from Negativity of Experience in School Moral Education*. Bert Meeuwsen shows orientation at the *Crossroads of Leadership, Ethics, Higher Education, and Worldviews*. What can be done in the *Crisis in the Life of Professionals in Pastoral Ministry*, explains Jana Jičínská.

Dear reader, we hope that you can find some relatedness in the words we prepared for you and that you will see hope in education,

Zuzana Svobodová

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Autonomous Learning in Religious Education in Slovakia[1]

Jana Kucharová

Abstract
The article deals with the issue of autonomous learning in the context of religious education. It offers a definition of autonomous learning and its characteristics. Autonomous learning is subsequently included in the context of religious education. The implementation of autonomous learning in the teaching of religious education is carried out based on the competency model of religious education, which is part of the prepared curriculum for this subject in Slovakia. The paper justifies using autonomous learning in religious education regarding this teaching model and presents autonomous learning as one of the possible forms of acquiring religious knowledge and developing religious competences and connecting them with other subjects and with everyday life.

Key words
autonomous learning; competency model; religious education; teacher; pupil

Introduction

Autonomous learning is already a relatively established concept in didactics. It is related to the right of an individual or group to manage and organize their own learning process independently. Autonomy does not mean independence in the sense that the pupil learns on his own. Even this form of learning requires support, but not dominance by the teacher. The priority task of the teacher is to accompany his pupils in acquiring knowledge and developing competence. An autonomous pupil means an active pupil. Its activity can be manifested in various areas, for example, in social processes, organization of one's learning activities, taking responsibility for one's educational process, or in the learning atmosphere in class.

Definition of autonomous learning

Autonomous learning can be understood as a process in which individuals initiate action with or without the help of someone else, usually a teacher, to diagnose their own learning needs, set goals, identify appropriate sources of information, work with them, choose their learning strategies, apply them and then evaluate their achieved results (Knowles 1975, 5). We can talk about autonomous learning when pupils make central decisions about their learning. Pupils themselves decide, for example, that they want to learn, how they will proceed while learning,

[1] The article is part of the KEGA project 020UKF-4/2023 "Innovation of teacher education programmes in Religious Education, Ethics and Citizenship Education with a focus on the competences development."

what materials and aids they will use when learning, what learning strategies they will use, whether they will learn individually or in a group, how they will divide their time for learning, how they check if their learning process has been successful. Thus, the initiators of learning are the pupils themselves, who manage, organize, and evaluate their learning (Bimmel and Rampillon 2000, 33–34). Koksal (2018, 794) introduces autonomous learning into a wider context, emphasizing that the learning process must be considered part of lifelong learning.

In all three of the above-mentioned points of view of autonomous learning, the pupil is the centre of attention, not as an object of the educational process, but as its subject, as the initiator of his own learning process and the one who manages his own learning process. As part of autonomous learning, pupils should gradually take over not only the initiative, but also the co-responsibility associated with it for the course of the teaching process. They can select, make correct decisions, and also evaluate their learning activities, which take place at any time, in any place and through any means and at any age. In this context, Straková (2003) formulates five principles of autonomous learning:

1. goal setting,
2. definition of content and sequence in learning,
3. determining of the methods and techniques used in learning,
4. monitoring of the acquisition process,
5. evaluation of the achieved results.

Such a method of the teaching process is also called self-regulating. In this context, Tatarko (2011, 86) draws attention to the definition of Mareš (1998), according to which self-regulated learning is a level of learning where a person becomes an active actor in his own learning process, in terms of activity, motivation and metacognition. In doing so, he tries to achieve a certain goal, for example, in the form of knowledge, skills, social recognition, or professional application. Such a person can manage his own efforts and knows how to use appropriate strategies that will enable him to achieve his set goals.

The development of autonomous, also called self-regulated, self-directed learning becomes an important part of modern teaching. According to Tatarka (2011), pupils' ability to make informed decisions regarding the time, place, method, and content of learning requires knowledge, experience, and disposition. The easiest way to acquire such an ability is through direct instruction and training. In this context, we note that autonomous learning cannot in any case be considered the only correct learning strategy, that is, its inclusion in teaching should not be forced, but gradual, considering the pupils (specific target group), their age, abilities, but also on the nature of the curriculum, etc. As part of the gradual training of autonomous activities as part of teaching, pupils will reach the ability to work autonomously more and more, from a pedagogical and psychological point of view. These two aspects of self-regulation of learning are described by Průcha, Walterová and Mareš (2003, 22), who speak of self-regulation of learning as managing oneself while learning. They state that in the context of self-regulation of learning, two perspectives are usually distinguished – pedagogical and psychological. The pedagogical view – which refers to self-regulation of learning as *self-direction* – can be explained by the concept of internal control and management, which is the opposite of external

control and external management. This view can be characterized based on two dimensions – sociological and pedagogical. The sociological dimension means that the pupil works on tasks independently of the teacher and classmates, manages himself: it is about the *self-management* of the pupil. The pedagogical dimension means that the pupil teaches himself, which in this case is *self-teaching*. From a psychological point of view, self-regulation of learning is referred to as *self-regulation*. This is a way of learning where the pupil becomes an active actor in his own learning process in terms of activity, motivation, and metacognition.

Čapek (2015, 395) talks about the independent work of pupils as their activity depending on the goals and nature of educational work. In such an activity, pupils acquire knowledge through their own efforts, relatively independently of external help and external guidance, by solving problems, self-study or completing a variety of tasks. According to Čapek, this form of learning is closely related to independent and critical thinking. The pupil takes responsibility for the results of the learning process, relies on his own strength, will and pace of his work, implements his ideas, and respects his specific assumptions and the specific assumptions of his classmates in the class or learning group. The author also notes that the negative of this form of work is the zero cooperation of learners in the classroom or in the learning group, the consequence of which is that social relations are not supported, and forms of social learning are not developed. However, this negative can be eliminated by the teacher by changing the methods, so that the students can work in all ways and adapt to both individual and teamwork. Čapek's opinion confirms what we have already stated above that autonomous learning must be gradually integrated into the teaching process and cannot be absolutized and considered the only correct way to achieve the set learning goals. Undoubtedly, social learning also has its place in teaching, because a person (and therefore every student) is by nature a social, sociable creature and requires work in a larger or smaller group. However, autonomous learning, in our opinion, can also be beneficial for social learning, because autonomy leads the student to self-regulation, and thus also to self-control and evaluation of his own actions, which can certainly contribute to his more effective cooperation in the group.

Autonomous learning and religious education in Slovakia

In the prepared new curriculum of religious education in Slovakia, the basic characteristic of this subject is the competency model of religious education. Among other things, the curriculum says that learning

> is understood as an individual process of construction, where pupils themselves actively develop and expand their own abilities and acquire religious competences through basic knowledge. At the same time, religious knowledge is integrated into the context of everyday life and affects several dimensions of the pupils at the same time. Therefore, knowledge requires not only understanding and deepening, but also application in personal life (Kurikulum rímskokatolíckeho náboženstva/náboženskej výchovy pre primárne, nižšie stredné, stredné a úplné stredné vzdelávanie, 2020, 6).

The individual process just mentioned, in which the pupils themselves develop and expand their own abilities, includes elements of autonomy. We therefore hold the opinion that autonomous learning can be one of the means of helping to apply the competency model of religious education in educational praxis.

However, it requires, as Reimer (2020, 131–132) also states, a change in the role of the teacher. The competency model is by no means a simple emphasis on the autonomous learning of pupils, in the sense that the teacher would become useless. On the contrary, it should be about creative, engaged learning based on teacher-pupil interaction. The teacher is an expert in the content of the teaching and the person who is responsible for stimulating and supporting the pupils' learning processes. The goal of the school is to provide contents that are important and significant for life in society, while the teacher represents the basic agent of society. The way of working is new – pupils have the opportunity to work independently and creatively, based on pre-structured stimuli and situations. As stated by Fulková and Reimer (2016, 35), in current didactic theories, the pupil is an active subject of the education and training process, he is the centre of attention and teaching is focused on him. He ceases to be a passive recipient of the teacher's knowledge, but becomes an active creator of it, influencing the teacher's activities and everything that happens in the classroom. For all of this to be realized, it is necessary to give the pupil enough space so that he can actively implement the activities that will enable him to learn and achieve goals, i.e., to achieve a certain form of autonomy. Teaching and learning in this way are not only a prerequisite for the pupils' activity, but also their independence and creativity, which contribute to the development of the pupil's cognitive processes. It can therefore be concluded that, from this point of view, the teaching of religious education acquires a new dimension and becomes beneficial for the development of the pupil's personality as such. The way of learning, the strategies and methods used in class are a potential for building and developing interdisciplinary relationships, for example, also within the framework of various projects, in which religious education can (and must) also become a part.

Reimer (2020, 135–137) lists several attributes of good religious education, oriented towards religious competences:

1. Individual learning support: When acquiring and building competences, pupils are at qualitatively different levels. The teacher must recognize these competence levels of the pupils to subsequently be able to identify targeted learning offers that correspond to the acquisition of the next level of competence.
2. Metacognition: Competence-oriented teaching focuses on the individual acquisition of competencies by pupils. It requires that the teaching process, in addition to the phases of direct teaching, also contains phases of individual processing of specially selected educational offers. It means that pupils need to work independently in individualized learning phases.
3. Connection of knowledge and skills: Sustainable development of competences requires vertical and horizontal connection of knowledge and skills. Pupils must understand the connecting connections and main ideas of the subject. Vertical networking means clarifying the systematic connection of individual areas of knowledge and skills in teaching.

4. Horizontal networking requires the ability to apply acquired knowledge and skills to other areas.
5. Practice and training: We can talk about competences only when pupils know how to use their skills and abilities, as well as their cognitive knowledge in unfamiliar situations. Competences are not developed theoretically, but only when they "get under the skin". This can be seen especially in sports, music, or computer games, where the most important prerequisite for acquiring competences is practice and training.
6. Cognitive activation: An important factor for successful learning is to encourage pupils to use their existing knowledge and acquired skills and abilities to cope with new challenges actively and creatively. This is especially true for competency-based teaching since competencies are explicitly related to solving unfamiliar challenges and situations. If we want to support the acquisition of competences, we will not be successful if we confront pupils with routine or standard tasks. Rather, it is necessary to always create new situations in the classroom in which personal discoveries can be purposefully made. The challenge in competency-based teaching is to find tasks that challenge pupils to combine existing knowledge and acquired skills in a new way.
7. Application in everyday life: Didactic stimuli are important to the extent that they support the acquisition and development of pupils' competencies. Therefore, teaching must focus on the creation of situations that are also application situations in which students must demonstrate their competences. Competence here is shown as performance (in the sense of the ability to transfer and practically perform), which activates knowledge, abilities and will with the aim of solving situations independently and creatively. At the same time, we can find high-quality application situations in the immediate environment and surroundings of the students themselves. When assigning appropriate tasks, we can therefore be inspired by religious phenomena from the immediate environment in which pupils live.

An element of autonomy can be discovered in each of these attributes. The first aspect emphasizes the individuality of the pupils' competence level. If pupils learn autonomously, their learning process takes place on an individual basis – they learn independently, manage their learning process, develop their own competences, work at their own pace, etc. Even within the framework of metacognition, phases of individual pupil work are required. Autonomous elements can also be part of linking knowledge and skills and their application to other areas of life. If the pupil understands the given topic, he can independently connect it to, for example, everyday situations that he experiences in everyday life. Autonomy can also be used in the training of competences because pupils are often very creative and can simulate various new situations by themselves, within which the acquired competences can be trained. Undoubtedly, autonomous education encourages pupils to be active and creative because the very tasks that pupils receive in this type of teaching are prepared with this goal in mind – they are supposed to support the pupil's activity and creativity so that he can make full use of his strengths when solving problems. As we have already mentioned when linking knowledge and skills, we consider the application of acquired knowledge, skills, and competence to be a very valuable part of education, including religious education. Pupils must fully realize that religious

education is not only a subject taught at school but is a part of our lives. That is why we consider it very important to guide pupils to find connections between what they learn in religious education and what they live.

We conclude the topic of autonomous learning in the context of religious education with a summary of what the teaching of religious education should provide to pupils and today's young people. Reimer (2017, 251–252) very succinctly formulates the goals of religious education in schools when he states that it is important to:

- provide young people with identity and orientation;
- support the self-formation and autonomy of young people's religiosity;
- create space for mutual relations and meeting;
- support the everyday experiences of young people, because they can be a space for the free development of their religious spirituality;
- enable young people to participate in common experiences, because they support identification and help to be part of a whole;
- work in small groups, because identity development requires small groups in which relationships and trust can develop and where dialogue and testimony can find their place.

Conclusion

Autonomous learning means that the learning process of pupils takes place on an individual basis – pupils learn independently, manage their learning process, develop competencies, work at their own pace, etc. Autonomous elements also belong to metacognition and are also part of connecting knowledge and skills and their application to other areas of life. Autonomy can also be used in the training of competences because it encourages pupils to be active and creative. Pupils' individual work with the contents can also be very stimulating for the application of acquired religious contents in everyday life. In this sense, it can be said that this phenomenon can also contribute to the formation of the religious personality of pupils. All these connections of autonomy and religious education confirm our belief that autonomous learning can also be used in religious education classes. Due to the scope of the paper, it is not possible to analyse specific examples of the use of autonomous learning in religious education classes in pedagogical practice or its justification from a philosophical or theological point of view. The topics just mentioned open up possibilities for a more detailed research of the issue of autonomous learning in religious education in Slovakia, but also in other countries.

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Religious Freedom in Indonesia: Worldview of Bhinneka Tunggal Ika for Multicultural Education

Yusak Tanasyah, Bobby Kurnia Putrawan, Ester Agustini Tandana

Abstract
This study looks into issues facing Indonesian multicultural education and offers solutions based on the worldview of *Bhinneka Tunggal Ika*. The study tries to clarify how *Bhinneka Tunggal Ika*'s worldview applies to the nation's rich history, numerous tribes, nations, races, worldviews, including customs. The worldview is deeply established in the historical background of the Majapahit Kingdom and deeply embedded in Indonesia's identity as the world's largest Muslim nation; it can serve as a foundation for promoting religious freedom and building a peaceful, multicultural society for multicultural education.

Keywords
religious freedom; Bhinneka Tunggal Ika; multicultural education; worldview

Introduction

The freedom to change one's religion, belief, or worldview, which is mandated by universal human rights law, is under special threat. Although the freedom of religion and the right to practice one's religion is guaranteed by the Indonesian Constitution, citizens are required to comply with legal regulations. To protect the rights of others and, as stated in the Constitution, to meet "just demands based on considerations of morality, religious values, security, and public order in a democratic society." They have confronted the principle of universalism and basic international norms of religious liberty. Instead of supporting a kind of "religious narrow-mindedness" according to which different states and different religious communities should be allowed to regulate the religious choices of their citizens and members (Lepard 2011).

Fox documents that over three-quarters of the governments on the planet are involved in some way in controlling religion, extending privileges to superior faiths, or establishing a national religion (Fox 2010, 40). Such concern encompasses a wide range of possibilities – from prohibiting all faiths to requiring an exclusive national religion, from invasive and unequal law to minimal requirements applied uniformly. Societal oppression or hostile acts deeply undermine the free exercise of religion. A number of societies, including some with relatively low legal limitations, tend to discriminate against minorities, ex-communication, intimidation, and mob violence. Such pressure serves as a way of extra-legal control (Allen 2012, 125). Human rights should not lose their most valuable principles and objectives to defend good relationships with religious communities. Human rights defenders should not assert a division

between private religious morality and religiously motivated public policy that violates rights. Public expression and political participation of religious groups or believers on matters of rights are legitimate. When private religious morality enforces itself on society and warns to change public policy, it is, in a way, detrimental to the rights of others. However, the human rights movement ought to speak out and draw attention (Juergensmeyer 2000, 16).

At the intersections of religious dogma and human rights ideology, of personal moral conviction and public health, points of divergence appear to be growing. Attention given by the secular human rights movement to issues linked to freedom of speech, gender, sexuality, and sexual orientation—inherent in the human rights ideal but of growing prominence today—increasingly clashes with the positions taken by many religious groups. While the concept of moral rights can be extended beyond humanity, it is the moral rights possessed by human beings that have preoccupied philosophers. These rights, particularly for political philosophers, have been the most celebrated and are significant (Jones 1994, 72). A number of religious minorities have been accused of the criminal offence of insulting a religion, particularly in Indonesia. Religious freedom will explore the connection between education and religion, a topic that has been discussed and addressed in democratic Indonesia. (Crouch 2011).

In a systematic inquiry into the institutional requirements of democracy, Stepan developed a compelling thesis about the relationship between religion and the state, which he terms the 'twin tolerations.' Liberal democracy, he shows, depends on a reciprocal bargain between the institutions of religion and the institutions of the state. The state protects and thus tolerates the freedom of religious institutions to operate in civil society; those religious institutions, in turn, refrain from using the powers of the state to enhance their prerogatives and thus agree to 'tolerate' competitors (Stepan 2005, 48). While religious organizations can help promote human rights, at times, religious beliefs and religious associations have violated human rights and caused tensions and controversies (Juergensmeyer 2000, 19).

The tensions between ethnic and inter-religion in some regions in Indonesia indicate that Indonesian people are facing national disintegration. According to Magnis Suseno in Tilaar, the horizontal conflicts show signs of treason against the worldviews of the Indonesian people (Tilaar 2003, 123). The plural in Indonesia must adhere to ethnic diversity and religious pluralism. Multicultural civilization requires an educational approach that recognizes differences and respects particular neighbourhoods. One approach that could be taken is to develop a mastering model that is capable of increasing spiritual intellect and country-wide values. Discourage the younger generation from splitting off due to differences in lifestyle and religion, as they can be divisive and could undermine national unity. (Sariyatun 2015, 116). Grim stated that using our coding of the International Religious Freedom reports, he documented that religious freedoms are consistently promised yet often denied (Grim and Finke 2010).

Bhinneka Tunggal Ika as Philosophy of Education

A worldview is an established system of thought about life that has developed through time and is based on specific sources, customs, rituals, ideals, or dogmas (Van der Kooij 2016, 34).

Bhinneka is a worldview that is accepted by all tribes in Indonesia and makes it the cornerstone of society. *Bhinneka* Indonesia strives for social harmony, which they see in well-organized societies. Religion is important to Indonesians. One element of their identity is their religion. They do not distinguish between relationships in secular life and those in religion (Hartanti and Ardhana 2022). Our analysis of the literature uncovered a degree of cultural parallels and points to *Bhinneka* as an Indonesian worldview's historical and cross-cultural convergence.
Bhinneka Tunggal Ika can be traced back to the Sailendra or Sañjaya dynasty in the eighth and ninth centuries. This period was characterized by a peaceful co-existence and cooperation between Buddhism and Hinduism. This poem is a doctrine of reconciliation between the Hindu and Buddhist religions to promote tolerance between Hindus (Shivaites) and Buddhists (Farisi 2014, 47).

> They are indeed different, but how can they be identified?
> Because the truth of Jina (Buddha) and Shiva is singular
> The differences merge into one; there is no ambiguous truth.
>
> (Tantular 1975, 325)

The philosophy of *Bhinneka* is taken from Sutasoma, Old Javanese *Kakawin* poems written by Mpu Tantular at the end of the 14th century, during the Majapahit Era of East Java (Aghababian 2015, 21). Frans Magnis-Suseno said Indonesian nationality is nationality in the sense of Bhinneka Tunggal Ika. The actualization of the *Bhinneka* philosophy is to respect and support the diverse cultures of the nations and always to maintain the order of the nations (Armada *et al*. 2015). *Bhinneka Tunggal Ika* is a contract with the nation that all citizens of the nation, regardless of religion, ethnicity, culture, etc., are both Indonesians and citizens. *Bhinneka Tunggal Ika*'s values are nothing but a willingness to accept each other's uniqueness, a willingness to respect and support the diversity of the nation and to always organize the life of the Indonesian nation independently (Armada *et al.* 2015, 166). Discriminatory regional regulations – with religious bias, ethnic bias, and regional bias - can threaten the unitary state of the Republic of Indonesia, which is *Bhinneka Tunggal Ika* (Armada *et al*. 2015, 167).
Jasper explains that the unity that we call a nation, namely the Indonesian people, is not homogeneous; this is a Bhinneka society (Driyarkara 2006, 1014). He stated that Indonesian national identity is complex and multiplex. Indonesian nationality is not a monolith. There are various tribes with various shapes and colours. Nationality is the basis of the nations, but all that leads to unity does not eradicate diversity (Driyarkara 2006, 1021). *Bhinneka Tunggal Ika*, according to Eka, is an attempt to bring together a pluralistic society with a wide range of cultural backgrounds as the symbol of the Indonesian state. (Dharmaputra 1992, 89).
In the 1945 Statute, Unity in Diversity is described as an Indonesian National Cultural Identity. *Bhinneka Tunggal Ika*, in the history of the Indonesian statute, has provided an identity as well as a political resource for the unity of numerous ethnic groups in Indonesia. In the context of socio-culture, unity in diversity as a political source and the cultural identity of the Indonesian nation can be examined in the structure of socio-culture. The reflective form of *Bhinneka*

Tunggal Ika in the formation of national law should be able to accommodate the issue of diversity, both the diversity of elements of customary law, religious law, and international law (Atmaja, Arniati, and Pradana 2020, 62).

In *Bhinneka Tunggal Ika* itself, convergence becomes one of the main beliefs. The community should not prioritize only one party separately, but both parties can settle in a good way to have common ground between the two and diminish differences or conflicts that can take place in Indonesia (Farisi 2014, 49). This proves that the standards of tolerance and acceptance are highly regarded and have developed the prototype of Indonesian since the beginning (Fithriyah, Dewi, and Syafiudin 2014, 11).

We further contend that notwithstanding *Bhinneka Tunggal Ika*, the nation and the state are still hesitant to embrace certain local customs that are seen as being in opposition to the interests of the majority or the dominant group. Aiming at the principle and attitude on life built on *Bhinneka Tunggal Ika*, Indonesia's cultural and religious diversity originated from the ancient archipelago's original socio-culture, which is still significant for the country's ultimate local wisdom. The foundational idea of religious freedom in theological teachings is a reflection of the concept of *Bhinneka*, which emphasizes that the freedom to follow one's faith is a divine gift that ought to be preserved and honoured as a component of God's design for humanity. (Müller 2020, 24).

Bhinneka Tunggal Ika for Multicultural Education

While a multiculturalist society, Indonesia needs a well-planned system to reduce disparities. The education system can be placed as a mediator factor in the process of reducing differences. This issue is particularly focused on formal education due to scope and regulation. Nevertheless, informal education can also be a means of assistance in micro exposure. The education system is not only a source of pedagogical instruction but also attitudes, values, and behaviour based on the socio-culture of local wisdom (Fithriyah, Dewi, and Syafiudin 2014, 12).

Philpott believes religious freedom is important because it promotes democracy and peace and reduces evils like civil war, terrorism, and violence. Religious freedom is simply a matter of justice – not an exclusively Western principle but rather a universal human right rooted in human nature (Philpott 2019, 228). The term multicultural education has described a wide variety of programs and practices. This program is related to educational equity, gender, ethnic groups, language minorities, low-income groups, and people with disabilities (Banks and McGee 2010, 3). "*Bhinneka Tunggal Ika*" is not enough only as the national symbol. The implication of these symbols is needed. The school curriculum ought to adopt this issue in classes. The diversity of cultures, religions, races, ethnicities, and languages, i.e. worldviews, ought to be offered to students (Rachmawati, Pai, and Hua-Hui 2014, 323).

Anggrirawan, in his thesis, writes that multicultural education means instruction needs to be tailored to meet students' achievement. Not only for students who are in dominant or majority groups, but also for the minority students in an educational system. This approach to teaching and learning is based on consensus building, respect, and fostering cultural pluralism within

societies (Anggriawan 2020, 40). Based on the development of multicultural society and democracy above, the important role of education is unavoidable.

One important strategy that can be applied is multicultural education, which can take place in formal or informal education settings, directly or indirectly. Multicultural education is a concept or idea as a set of beliefs and explanations that recognizes and assesses the importance of cultural and ethnic diversity in forming lifestyles, social experiences, personal identities, and educational opportunities for individuals, groups, or countries (Sudarsana 2020, 5948). The theological dimensions of Bhinneka Tunggal Ika, considering how this principle aligns with theological teachings and perspectives of multicultural education. Highlight the unity in diversity as a reflection of divine creativity and emphasize its significance in the theological narrative (Aritonang 2016, 129–30).

Multicultural features should be incorporated into education within a cultural worldview. Efforts to improve local wisdom are necessary to support multicultural education in Indonesia. Themes can be applied like 1. Recognition that we are different, 2. Tolerance, that we honor the different; 3. Adjustment, which takes time and effort, or 4. Socio-cultural combination, mixing different kinds of culture with others. An education program gives teachers the abilities and information they need to design inclusive and culturally aware learning environments. This could involve methods for dealing with religious variety, encouraging acceptance, and avoiding prejudice.

Conclusion

Our research's main objective is that teacher educators require the Bhinneka attitude to be defined in three principles, namely recognize, assist, and multicultural. The approach to religious freedom in education should be established on socio-culture and the philosophy of *Bhinneka Tunggal Ika* and its implementation in multicultural education. The multicultural education system, especially when concentrated on formal education, can act as a facilitator factor in the process of decreasing disagreement. Multicultural education should be offered, beginning from early childhood to higher education. By educating distinctions and diversities, learners will consider that insight and open-mindedness are required to appreciate the differences in worldviews. The individual who understands diversity could promote strong competence in the way of thinking, expressing ideas, and socializing with others. Understanding the differences supports freedom of religion based on multicultural education on local wisdom and religious values.

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Deep Callings: The Will of the Heart

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Abstract
Is something calling us? Maybe the heart knows something we love, but the head is not aware of or does not believe in it. In cultures driven by patriarchal modes more remains unconscious than needs to because we lack the means to contact deeper dimensions which could be inherently alive. The narrowing of epistemology is a loss of self. Considering whether the heart has qualities of self, dream, and desire may provide a framework to recognise it in an embodied education and to liberate ways of knowing that can deepen subjectivities and enable potentials that were interrupted to begin ripening again. It may also encourage us to consider our relational agreements and to create educational spaces that refine attention to the hosting of futures. Setting up mirrors to make the heart more cognisable may revive individualities and what is meant to be in the world.

Keywords
heart; intuition; intimacy; dream; desire; destiny

On a journey of the heart there is so much to see – Bliss

Introduction

This paper's assertion is that the heart is neither unconscious nor neutral to who we are and why we are here, and that we must involve its intelligence in education. The question I am holding is: '*Why is a degree not also a deeper purpose degree*?'. I don't know what this will mean, but I hope some of these words will be for somebody else to hear. I remember encountering the heart when I interviewed patients with severe anorexia nervosa. This is a complex affliction with considerable mortality where instinct is repressed by willpower, perfection takes over radiance, and ruminations replace embodied feelings. Yet there were moments in these conversations where it felt like the climate of death had constellated the heart's voice to break through. Fortunately, I was working within a paradigm that made room for this disassociation of the head-heart connection. But I want to begin earlier: In 1988, the Jungian scholar Marie Louise von Franz (1988, 195) highlighted the '*liberation of the heart'* as the key challenge facing humankind over the next 50 years. James Hillman (1989) was also concerned about the persistent dominance of rationalism over feeling responses in living and relating. He described the heart as the place of deep desire and imagination beyond social conceptions of the self in the forbidden realm of soul. The transgression to birth images could yield a person's star – their unique identity – and the voice to articulate dreams would bring gifts to person and community. Dreams can indigenise the mind, von Franz (1988) suggested when she implied that there is no such thing as a grounded American who does not dream about

the Indians. Dreams have shown me that within them lie the earth's promises to us and the heart's desires are guides towards them. The heart minds or tends to deep knowledge and moments that touch the heart can release depths of unexpected feeling, energy and vibrancy that expand our vision of reality and open the door to remembrance. Its sensibility and impulses speak to the aspiration to live out a meaningful life and we need to become aware of the potential resonating within us as a communication towards values and futures we are committed to – its importance outweighs the temptations coming from the outside world. This makes the person a giver of gifts by being who they are – this is not for sale – and the culture is to care for and invest in the expression they are to live into.

> At this point it would be helpful … to … perform a conceptual turn through 180 degrees, after which the question can no longer be: "What can I expect from life? but can now only be: "What does life expect of me?" What task in life is waiting for me? (Frankl 2021, 38).

Viktor Frankl stressed that the will to meaning was to be preserved, not the will to power or pleasure. If the opportunity for the fulfilment of an individual's unique duty in life was lost, it remained unrealised forever. Dreams can show us what opportunities were not realised in a life. In a dream some time ago, I entered the mailroom at my work. Next to the pigeonhole, which also exists in waking reality, was a large red letterbox. It was holding many letters that had been posted to me, but around it was a thick chained padlock. As I looked down towards my hand, I noticed that I was holding a keychain with dozens, maybe a hundred keys. The dream made me think of ancestors who were displaced and whose lives were put on hold. Perhaps there is a place where the forgotten gathers and nothing is truly lost, but time could be essential. Frankl's words themselves seem like an ancient letter. The Upanishads say: "You are what your deep, driving desire is. As your desire is, so is your will. As your will is, so is your deed. As your deed is, so is your destiny" (Easwaran 2007, 114).

Carl Jung framed the generativity of and responsibility to life in the wedding of conscious and unconscious:

> There are psychic goals that lie beyond the conscious goals, in fact they may even be inimical to them, but we find that the unconscious has a ruthless bearing toward the conscious only when the latter adopts a false or pretentious attitude. (Jung 1997, 63)
> The symbols of the self arise in the depths of the body, and they express its materiality every bit as much as the perceiving consciousness. The symbol is thus a living body… If man doesn't pay attention he pays in other ways. When whole countries avoid these warnings, we are in great danger. (Jung 1959, 173)

Jung affirms the reality that consciousness is embodied and the need to actualise the creative images that emerge in the earth's matter, which enable a person to live out of themselves. The conscious personality is to participate in a larger consciousness. Likewise, the unconscious yearns for and is minding the way of the conscious personality. The heart which perceives the

deeper reality makes demands that come into our thoughts, and we need to stand tall and participate in the building of a world in its images, hopes and dreams. As is evident, Jung was greatly concerned that individuals would lose touch with these ethical, ontological impulses that can correct our ideas and that the self we experience would become a disembodied entity, determined by the ego's own conceptions, divorced, and dissociated from the ground. This could repress reality to such a degree that it would flatten the complexity a human brings into the world and mean the loss of affection – the beginning of knowing loneliness.

Our lives are Swiss,—
So still, so cool,
Till, some odd afternoon,
The Alps neglect their curtains,
And we look farther on.
Italy stands the other side,
While, like a guard between,
The solemn Alps,
The siren Alps,
Forever intervene!

– Emily Dickinson

The Space Between Us

"When I look I am seen, so I exist. I can now afford to look and see", wrote the psychoanalyst Donald Winnicott (1971, 113) to highlight that the self is mentored into existence by being witnessed and, more so, that the quality of one generation's perception initiates the next into life and determines whether its developmental potential can be actualised. In the trust of deep seeing love enters and creates the feeling of intuitive relatedness that invites another being's expression into the world. This is reflected and affirmed so their nature can be birthed into consciousness and achieve the primal separation this requires, slowly bringing awareness of the star – the person outstanding and to arrive. This is consciousness creation in a so-called feminine mode and shows the primacy of subtleties in human relating. In Winnicott's terms, empathic seeing provides safety for feeling level contact and acts as the precondition for the authentic self to take residence within the body and animate the unfoldment of becoming. We could say destiny begins with the love of seeing when the interior, vertical space within is made visible by a fair and affectionate horizontal space between people. People of the Zulu tribe express feeling value when they say '*Sawubona*': '*I see you and you matter to me'*. The greeted person responds '*Shiboka*': '*I exist for you'*. The German '*Grüß Gott*' and the Sanskrit gesture '*Namaste*' – '*I bow to you'* – also express blessings in the space between people which affirm that seeing is knowing and that life is essentially related to meetings in realities beyond outer appearances. In contrast, injustices to beings are created in the absence of intimate perceptions. The absence of empathic seeing creates a reality where elements are missing and not personified in perception. This space is an ontological risk that threatens the settlement into embodied

subjectivity. We sacrifice who we are because we believe the other person saying: '*This is reality'*. This adaptation is an enforced carrying of what was seen as accepted or desired – a survival personality – which is based on the loss of inner dimensions and represents a shift from another's psychology influencing us as a gift to it affecting us as a hurt:

> When you don't have community, you are not listened to; you don't have a place you can go and feel that you really belong. You don't have people to affirm who you are and to support you in bringing forward your gifts. This disempowers the psyche, making you vulnerable to consumerism and all the things that come along with it. Also, it leaves many people who have wonderful contributions to make holding back their gifts, not knowing where to put them. And without the unloading of our gifts we experience a blockage inside, which affects us spiritually, mentally, and physically in many different ways. We are left without a home to go to when we need to be seen…. The absence of a welcoming village around a newborn may inadvertently erase something in the psyche; that lass, later on in life, will be felt like a huge gap. (Somé 1997, 23, 59)

These writers showed deep concern for the existential quest of people born into the despair of not being welcomed and losing sight of the heart's will to meaning. It must mean something for a person nearing the end of life to remember what they could not in living. Maybe it suggests that it is hard to dig down and know what we are missing before we leave the world. Serena Parekh (2017, 83) coined the phrase '*ontological deprivation*' to refer to ways in which a person's identity and mode of existence is maintained by tightly regulated interactions that situate them outside the ground of meaning and recognition. She developed these thoughts in relation to the refugee crisis, but they echo those of von Franz (1988) who reasoned that the communication of meaning to generate a real culture depended on the liberation of the heart so that people would become the real people they are and met each other in this realness to ensure that deeper conceptions would not be missed. This will however necessitate bringing people back from the complex history of their relatedness which has put them into the economic marketplace and virtual spaces. Modernity's systems of education and self-understanding have a biography we have interacted with for hundreds of years and this can make us believe we are separate from its inheritance and repress the reality of our suffering – the loss of feeling, seeing, dreaming – and all this could bring in helping us remember that we came here for more. Yet beneath thoughts of power, performance and perfection are cracks – the voices of inchoate feelings and the rebellion of instincts speak of forgotten losses: Our possibilities exceed our inheritance. It may seem strange that there is something within that can overcome what is keeping a human being from who they are and what they are committed to, but this impulse could be coming from what is excluded. José Ortega y Gasset implied that suffering opens to deeper ontological reflections when he said: "He who does not really feel himself lost, is lost without remission; that is to say, he never finds himself, never comes up against his own reality" (1964, 157). Hillman (1989) thought that the heart's desire and image of our wandering could be known in longing. He pointed out that beauty was of Persephone – the queen of the underworld – who could not be known unless one allowed for the melancholy in one's heart to

take one down low enough to hear her calling. Discontent then can be a way of seeing and finding missing soul and earth substances. "Another world is not only possible, she is on her way. Maybe many of us won't be here to greet her, but on a quiet day, if I listen very carefully, I can hear her breathing", said Arundhati Roy (2002). Is Persephone calling again – and is she upset at our distance from her?

A Path of Moonlight

What would it mean for educators to vow to existential depths and create spaces where we can live within the hospitality that is able to develop our psychologies towards the reach of our knowing? It may necessitate accepting that expanding our hospitality is primarily a question of contact at a level of reality where who we are is more important than what we say:

> The critical factor was the existence of others, the being of others, specifically their being role models. This bore more fruit than any talk or writing. Because existence is always more decisive than the word. And it was necessary, and will always remain so, to ask oneself whether this fact is not far more important than writing books or giving lectures: that each of us actualises the content in our own act of being. (Frankl 2021, 31)

This is a philosophy where the meaning of what we do lies in our willingness to be the persons we are for another's future. It will require giving up ways of knowing which have built our world on lesser levels of self-knowledge. The theoretical paradigm I alluded to at the outset posits the existence of two centres of knowing in human consciousness: (1) '*Knowing with the heart'* which reflects the activities of the intuitive mind and implicational (or holistic) meanings, and (2) '*Knowing with the head*' which reflects the activities of the conceptual mind and propositional (or partial) meanings (Teasdale and Barnard 1993, 216). The intuitive mind connects with somatic, emotional, and conceptual systems; it sources widely. This ancient mind which we share with non-human animals integrates implicit intricacies below the threshold of immediate awareness and reads these for meaning. The heart's possibility of deep knowing is informed by its sensitivity to existential and relational intelligences at levels of communication including the vibrational or vital resonance between beings. Conscious attunement with this centre enables this information to refine itself by synthesising intuitive and imagistic experiences that can overcome us with meaning:

> What one has truly felt, if only it can be made sensible to others, is always of importance to one's fellow men. If pictures which have taken shape in memory can be brought out in words, they are worth a place in literature (Tagore 2017, 15).

We cannot be in the world of the head and heart simultaneously. The mode that is prioritised determines our experience and this age agreed to move away from the heart. But its ancient leadership is still within range and this reacquaintance would expand our ability to reach levels of consciousness in the service of knowing the human being and making potentials cognisable. The perception that births the world anew requires the receptivity to lunar ways of knowing,

which are marginalised in patriarchal societies that have wounded the feminine voice and deny admission of these data points. They are likely to repress realities that need not remain unconscious. Yet intuitive intelligence evolved first and is prioritised in indigenous cosmologies that, believing more is perceptible, create initiatory moments when solar consciousness is dimmed and the inner eyes open to the wind to give something to the heart over the head.

It is evident when a student's self-expression shows the heart's striving and its place in literature. Feeling safe, the heart releases material that was interrupted and provides access to memories and the irrational that affect the quest and atmosphere in a room. These echoes continue to resonate, but they may not flower because we have experienced disappointments in love and are not used to trusting the ways of Eros (Theog. 120–121) where directions are to be sensed. We require educators who can suspend a life bound by logic and provide us with a point of consciousness to attune with in order to liberate ways of knowing that reach inherently conscious places of identity which are hidden from the eyes of modernity and where we can develop implicit capabilities of faith and courage, without thinking we are crazy. This is a reminder that some places should not be visited until invited and approaching the heart of a human being is not entertainment. Sometimes the best one can do is feel these places exist and protect them because they could be the future. Education that goes to the heart level of cognition can call forth the acuity of deep meanings and demand sacrifices. The reality of being can be revealed – learning what this means involves the integration of previously unconscious impulses and contents – and disturb or disappoint the conscious personality: There is a seriousness to deep callings beginning to resonate. Yet as Hillman said, "Until the soul has got what it wants, it must fall ill again" (1989, 78), so what alternative is there?

Conclusion

Perhaps there is something within us that we once knew but were callous with. Something that needs help with balance sheets, rules and regulations, and which makes us feel vulnerable but knows the way. Maybe one task for educators is to spend time in this classroom of soul before launching into the world, learning what she wants us to know and waiting for her hand.

Nothing is gained by flying
to escape this globe
that trapped you at birth.
And we need to confess our hope
that understanding and love
come from below, climb
and grow inside us

like onions, like oak trees,
like tortoises or flowers,
like countries, like races,
like roads and destinations.

– Pablo Neruda

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Shaming as a Key Factor in the Process of Personality Disintegration

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Abstract
The text interprets shame as a fundamental way of social-moral experience of the world. This moral emotion is then crucial for self-awareness and the constitution of relationships with others. It is in this specific bodily experience of Self and relation to others that the ambiguity of the depersonalised Self opens up.

Keywords
shamed; shame; guilt; integrity; living body

Shame in the psychological and philosophical tradition

When Aristotle (1927, 5), in his *Metaphysics*, identified wonder and doubt as the "roots of philosophizing", he was referring to the fact that it is only at the moment when man steps away from the phenomenal form of the world, breaks through the "self-evident" of the unself-evident and problematizes it, only in this liminal situation that he embarks on the path of knowing the truth and not on the path of defending his (necessarily partial) subjective opinion. Thus, only the restrained man aims at true knowledge (i.e., he strives to grasp the general context, the essence, not just the individual, external form), whereas the Unrestrained man is "tempted" by mere Opinion (i.e., knowledge of the phenomenal aspects of things, their randomly individual form). In the *Nicomachean Ethics* (1937), Aristotle takes this observation to the moral level; we read there that "the unrestrained man when he succumbs to the temptations of pleasure possesses not Knowledge but only Opinion."

Those who step back show that they somehow do not feel fully "competent", that they have yet to properly "consider everything" and only then act (or do not act). Having distance is honest, because it shows that the person in question knows his presumptions; he knows that – as with everyone – his understanding of the world is necessarily biased. I think it is meaningful to speak also of a certain degree of scepticism, which I understand not as resignation, but – in the words of Wilhelm Weischedel (1999, 29) – as "open scepticism", as a questioning arising from the experience of radical uncertainty.

According to Sigmund Freud, the founder of the psychoanalytic tradition, shame is a reaction to the formation of sexually exhibitionist impulses (Tagney, 2002, 12). Shame in this conception is not understood as a cognitive construct. Guilt, unlike shame, is a cognitive construct based on the conflict of the Id or Ego with the moral standards of the Superego.

In the psychoanalytic concept represented by Helen B. Lewis (1971), both emotions are closely linked to neuroses. According to Lewis, the experience of shame is tied directly to the Self on

which the evaluation is focused. In contrast to guilt, where the Self is not the central object of negative evaluation, attention here is rather focused on the object of thinking.

Shame occurs when the individual experiences himself as a failure in terms of his own (socio-cultural) standards, rules and goals, and especially in regard to the person as a whole (the globalized self). The ashamed or shamed person longs to hide, to disappear, to shrink into himself, to "to sink into the floor" (Lewis, 1971). It is a highly negative and painful state of mind[1] that also disrupts the normal behavioural flow and causes confusion in thinking and the ability to articulate the whole matter. The body of the ashamed person appears "withdrawn into itself" until the person disappears from the eyes of others.

Sartre speaks of the situation of the displacement of the others' sight in shame as the objectification of our body for others (*corps pour autrui*, Sartre, 1956, 566, 620). These are situations where we experience our blushing due to the realization of some awkwardness, e.g., in dress, makeup, arbitrary gesture or facial expression, or during a physical examination at the doctor's office when the doctor objectifies our living body. According to Merleau-Ponty (1962), shame highlights the polarity of the living and embodied body, which is closely linked to the interpersonal sphere. The lived body becomes a body in a pure sense only when it is seen by others. This is a particular ambiguity associated with the phenomenological understanding of corporeality – being a body and having a body.

Shame and loss of face

In Greek-Homeric society, emphasis was placed on the practice of doing and living well (*eudaimonia*) – to live a good life one must be virtuous, one must know one's place and role in the society to which one belongs. According to good judgment *(orthos logos*), he should thus find the measure of his action – to distinguish the reasonable from the unreasonable, find the centre of *the mesotheos*. In Greek society, this applies to heroes as well as to any persons living in the *polis*.

According to Dodds (1951, 18), Homer in his texts deliberately associates honour and awareness of this measure with *aidós* – shame. *Aidaomai Troas kai Troadas* – Hector exclaims, "Now my army's ruined, thanks to my own reckless pride, I would die of shame to face the men of Troy and the Trojan women trailing their long robes … Someone less of a man than I will say, 'Our Hector – staking all on his own strength, he destroyed his army!'" What Hector fears more than his own death, according to Dodds, is losing Face to others, in the eyes of others.

[1] Erikson notes in this context that shame burns, as opposed to guilt which weighs down. Similarly, shame tends to be associated with sight and guilt with voice.

Intercorporalization in the eyes of others

According to Thomas Fuchs (2003, 228), shame is characterized by being "embodied in the eyes of others". The primordial *lived physical Self* is *split* and becomes a *body-object* for the others. Shame arises as an experience of this ambiguity constituted by the view of others. The lived body is *depersonalized* and experienced as *unworthy*. Similarly, in Genesis, knowledge (fruit from the tree of knowledge) grows out of the primordial experience of nakedness and shame mediated by the intercorporalized gaze of the Lord. Original sin objectifies the body as naked in the Lord's view. The consequence is shame coupled with a compulsive need to cover one's previously unseen nakedness.

The shame that comes from nakedness is constituted as an interruption of immediate self-expression (self-experience) in the reflection of our own primordial corporeality, growing in the intercorporalized view of others. Equally interesting, then, are the correlations with guilt, since it is possible to believe that shame always carries the germ of guilt. It transforms into guilt the moment we *internalize* our social norms as our own experiences of values and when our self-judgment anticipates public exposure. Erikson (1993) notes that visual shame precedes auditory guilt. First, we relate to the sight, then to the voice. The voice of (others') conscience represents guilt. Both shame and guilt substantially regulate our interpersonal relationships. Shame protects us from *injury* in self-exposure and self-disclosure *to others*. Guilt and conscience alert us to harm towards others that would lead to the disruption of our relationships with them.

Shame and depersonalization – clinical and pedagogical implications

A very important correlative theme is the clinical consequences associated with disruption of the "appropriate" level of shame. In addition to social anxiety disorder, self-body and disintegrative self-perception is primarily associated with dysmorphophobic disorder. Its main manifestation is a problematic or even pathological perception of one's own body leading to its rejection. The cause, then, can be seen precisely in the way the embodied gaze of others is constituted.

The social consequence of such shaming is the avoidance of social contact. In one study, Barrett et al. (1993, 483) showed a difference in the way shame and guilt are processed. Two-year-old toddlers played with a doll that was designed to be prone to being breaking. After the doll was automatically broken, two behavioural patterns then emerged as the predominant ways in which the children coped with the situation.

Some children *apologetically* showed the broken doll to their parents, others simply hid it from their parents' *view* to avoid getting into trouble. Some turned inward, refusing and avoiding what they had done – *avoiders*. Others admitted mistakes and actively sought to correct and change – *amenders*. The corrective behaviours were then interpreted by the authors of the experiment as *guilt*, while the error-hiding behaviours were interpreted as *shame*.

In a further elaboration of the research, it turned out that the shame-avoiding children, unlike the actively problem-solving children, consistently exhibited other problems in social behaviour and upbringing. According to Tangney, the crux of the problem lies in the nature of

self-evaluation. Shame grows out of an evaluation of the whole self – WHO I AM, whereas with guilt the focus is primarily on WHAT I DID. This, according to Lewis, has fatal consequences for the constitution of the integrity of the self and for the core of our self-concept. You did SOMETHING wrong in shame means you ARE a bad person. This negative self-concept makes shame emotionally painful and, unlike proactive corrective guilt, leads to regressive withdrawal into themselves.

According to Tangney (2002), then, in line with these two self-conscious 'processes' of experiencing the intersubjective bodily Self, we can also see a dual conception of education. Thus, education in the regulative sense should primarily articulate issues concerning WHAT you did WRONG, WHAT happened, rather than you did the wrong thing ergo YOU ARE WRONG, or YOU ARE WRONG and therefore you did the wrong thing. Such an upbringing cannot then be understood as anything other than a systematic depersonalization and disintegration of the personality that can lead to nothing but problems with self-esteem, self-identity, and correlated social behaviour disorders. A teacher, parent, or any educator in general who has the welfare of his or her young person in mind should be aware that prolonged exposure to a supercritical environment may do more harm than good in the end. Even if outwardly the child may appear to be obedient and well-behaved, there may be grievous wounds within him or her which will be very difficult to heal.

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Learning from Negativity of Experience in School Moral Education

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Abstract
The paper attempts to answer the questions of what learning from negativity of experience perspective is and if it could become the right way of teaching and learning morality at school. It consists of three sections. The first one explains the fundamental distinction between negative moral experiences and negativity of moral experience. In the second section, the author's attention focuses on the possibility of didactic application of teaching and learning from negativity of experience. The last section contains J. F. Herbart's concept of educative guidance as a permanently valid theoretical framework for contemporary moral education at school.

Keywords
negativity of experience; school moral education; teaching and learning morality; educative guidance; Johann F. Herbart

Introduction

Terms used in the title – i.e., negativity of experience and school moral education – may seem unconnected with each other at first glance. Some may even consider presenting them next to each other as inappropriate, especially when talking about teaching and learning morality at school. Can school reach out with seemingly negative measures in order to teach morality? Is learning from negativity of experience the right way of transferring morality in school conditions? Can an ethics teacher use this approach as a method of conducting classes on moral education? I will attempt to answer these questions in the text presented.

This paper consists of three sections. The first one explains the fundamental distinction between negative moral experiences and negativity of moral experience. In the second section, the author's attention focuses on the possibility of didactic application of teaching and learning from negativity of experience. The last section contains J. F. Herbart's concept of *educative guidance* as a theoretical framework regarding the conceptualisation of moral education in school conditions.

Fundamental distinction

Contrary to appearances, a long tradition combines education and morality with negativity, so that it seems to be a blind spot of educational thinking (Stępkowski 2018, 2). Therefore, until recently the notion of negativity of experience in relation to education and particularly moral education has not been addressed (Uljens 2023, 5–9). For this reason, before presenting (in the

last section) how morality can be taught and learned from the negativity of experience, it requires clarification on what the difference is between negative moral experiences and negativity of moral experience.

Clues to clarify the above-mentioned issue have been found in the research by Fritz Oser (1998), a long-time colleague of Lawrence Kohlberg (1981), known around the world as the author of the structural-genetic concept of moral development. Oser, however, identified the limitations of Kohlberg's concept, particularly regarding negative moral experiences and through his own research extracted the forgotten negativity of moral experience (Benner at al. 2015, 176–181). In his study Oser (1998, 7) proved that in the processes of moral education it is not only about the levels and stages of development and its governing psychological regularities, but also about appropriate (good) and inappropriate (evil) moral activities which depend on educative-formative intervention. This intervention consists of three stages: 1) identification and verbalisation of an improper activity, 2) transparent discussion on its moral incorrectness, and 3) development of private and public corrections.

Oser's concept of modifying the moral judgement contains a pedagogic element which is rarely noticed by psychologists. Nevertheless, this element displays a fundamental drawback, and even a theoretical error. In fact, it is about the key assumption – from the educational point of view – that the possibility of learning from negative moral experiences is based on mirrored opposites of evil and good. The acceptance of this assumption effects in a situation that the recognition of a moral evil leads almost automatically to the knowing about of what is good. Having analysed one's own negative moral experiences in accordance with the previously mentioned three principles, the learner discovers without reflection what the good is.

The possibility of learning from negative moral experiences, indicated above, points towards the phenomenon of negativity of experience, but this possibility should not be equated with the latter. It is necessary to emphasise that negative experiences and negativity of experience – despite their linguistic similarity – are not one and the same. To explain what negativity of experience and the resulting specific teaching and learning are, I will refer to the findings of Andrea English (2013; 2023) on John Dewey's theory of education.

Having examined Dewey's didactic publications, English places negativity of experience in the concept of reflective experience. Her analysis reveals the image of Dewey, a theoretician-pedagogue, who has assigned negativity of experience with a central role both in the processes of reciprocal teaching–learning and individual learning at school. English (2013, 55–109) interprets excerpts of *Democracy and Education* – where Dewey writes about "uncertainty", "doubt", "perplexity" and "confusion" in the course of learning – as evidence confirming his awareness of the existence and significance of negativity of experience in educational processes. On this basis she claims that:

> Dewey's theory of learning set the limits to a space between the interruption in experience and our arrival at a way out of a difficult encounter with the world, a space I refer to as the "in-between realm" of learning. On this basis, discontinuity in experience proves to have vital meaning for the learning process: only by means of the learner's own exploration

> within this opening – or in-between realm – can she identify and potentially change her relation to herself and the world. (English 2013, 65)

Dewey's description of five stages of learning does not allow us to deduce through reflective experience a symmetrical theory of teaching, where the teacher's activities could be correlated with the learner's experience. English backs up this correlation with the argument that the process of learning takes place in a specific realm, which is referred to as in-between. On the one hand this space is unavailable for teacher's direct intervention, and on the other it determines learner's effectiveness of learning. The latter, located in the in-between realm, without the support of educators, is not able to transform its experiences, i.e., uncertainty, doubt, perplexity and confusion, into reflective experience understood as pedagogical self-formation. Speaking illustratively, these experiences do not indicate to the learner a way out of the current situation. Therefore, the teacher's duty is to provide the learner with support regarding drawing their attention to feedback dependencies between the negative and positive sides of their experience and finding a solution to their problems. This support is artificial in the sense that its foundation is composed of "common" learning from life and through life but must be arranged by the teacher in a special environment which is school.

Didactic application of negativity of experience

Provided that negativity of experience plays such a great role in the teaching and learning process at school, according to English it is necessary for school education to become interested in this specific type of teaching and learning and incorporate it in order to support learning as deepened self-education. As regards the didactic use of negativity of experience, it is worth noting the remarks made by Mitgutsch (2009, 83–189), who stresses that learning from negativity of experience is not the only way of teacher-guided learning. In view of its highly reflective characteristic, this kind of learning can be used only at higher levels of school education.

On the basis of the understanding of negativity of experience presented in the previous section, English (2013, 142–146) has developed a model of a reflective learning process with negativity of experience, which consists of six stages. Their main objective is the productive transformation of educative reciprocal interaction, which is prepared and carried out by the teacher, into pedagogical self-education, i.e., students learning on their own. For this purpose the author distinguishes two key moments which she calls points of engagement. The first of these covers activities performed by the educator, who, after having prepared a learning situation, observes the learner's reactions and takes the next steps accordingly. The second point of engagement occurs inside the learner, who – unless he or she is open to taking the challenge set by the teacher – becomes aware of his or her current way of thinking and/or actions and provides a verbal or non-verbal answer. Thus, this model results in transforming the pre-reflexive beginning of learning into the reflective-transformative one.

Worthy to emphasise is the limitation concerning the concept of English which results from the specificity of learning from negativity of experience in school conditions. This specificity is aptly reflected by Dewey's elaboration titled *How We Think*. He wrote:

> The essence of critical thinking is the deferral of the judgement; and the nature of this deferral is investigation in order to determine the nature of the problem before attempting to resolve it. (Dewey 2008, 105)

On the basis of the above quotation it can be concluded that a person learning from negativity of experience is placed somewhere between knowledge and ignorance. On the one hand, the educator cannot leave the learner on his/her own, on the other hand he or she will help them only by facilitating the way out of the circle of the currently obtained knowledge and views, just as in the case in the Plato's cave metaphor (Benner & Stępkowski 2011). In line with this, it should be stated that educational causality (Benner 2023, 45) has its clearly marked boundaries, which on the one hand result from the learner undertaking his/her own activity, and on the other hand from the didactically appropriate ways of arousing this activity by the teacher. An example of what I believe to be a successful integration of these two requirements is presented in the next section.

Educative guidance as example for school moral education

How to create educational practice in the situation of discontinuity of experience and learning morality from negativity of experience was thoroughly analysed and resolved by Herbart in the concept of educative guidance (Germ. *Zucht*) two hundred years ago, which was recalled in recent times by several authors (Benner 1993, 119–136; English 2013, 30–34; Benner et al. 2015, 106–123; Stępkowski 2018, 3–5). This concept is the third and final stage developed by the German classic of educational practice theory, which combines educative-formative interaction and deepened self-education (Germ. *Bildung*). It is worth stressing that learners being on the third stage will become independent in thinking, which can be obtained with the help of teaching through "education by instruction" (Herbart 1902, 106–132; see also English 2013, 23–27). At the edge of adulthood, the learner should be able to make moral decisions and, more specifically, should become capable to decide to act towards the good.

Educative guidance was considered by Herbart (1902, 200–268) in the third book of his *Science of Education*. Of course, it is difficult to give a short summary of Herbart's complex concept of creating a moral character.

Herbart distinguishes between objective and subjective parts of character. By the objective part he understands a character which every human being creates by his/her own acts; the subjective part involves the intrinsic personality, which helps the acting subject judge the objective part. While the first part of the character is a natural phenomenon that arises spontaneously and largely without any reflection, the second part is of an ethical nature, i.e., it implies self-reflection on behaviour-determining principles.

The architectonics of the objective part of character consists of two components: "memory of the will" and "choice". The memory of the will includes past acts of willing and activities resulting from them. The remaining traces determine the direction for subsequent decisions. The choices made by the subject and his/her subsequent activities are reflected in the features of the objective part of character. According to Herbart (1902, 201–205), what a person will do in a particular situation does not result only from the inclinations perpetuated in the objective

part of character, but is simultaneously dependent upon the subjective part of character, which also consists of two components: "principles" and "conflict". The principles constitute a criterion, which helps the subject conduct self-evaluation. If this evaluation ends up in a disapproval, we deal with a conflict between the two parts of character. The result of the inner struggle ("conflict") determines whether the objective part will remain the same or will be modified by the acting subject. If the second alternative happens, we may speak of learning as pedagogical self-formation of morality.
English defines Herbart's concept of educative guidance with the term "dialogue" because it is not about the teacher telling the learner simply what to do.

> Through moral guidance, the teacher has the task of helping the learner attend to her/his own moral learning process by problematizing past experience, understanding the limits of her/his own knowledge and ability, and making new decision for action on that basis. (English 2013, 33)

Herbart developed four forms of educative-formative interaction. The above-mentioned author describes them using the contemporary language as follows:

> (1) "*gives pause*" [...] to the learner, so she/he does not act impulsively and so she/he remembers her/his past choices, good and bad, and remains consistent with past decisions insofar as these were representative of recognition of others; (2) helps the learner "*determine*" [...] present choices compatible with a "warmth for the good"; (3) requires that the learner "*creates rules*" [...] for future action on the basis of such choices; and (4) "*supports*" [...] the learner's inner struggle […] by supporting her/his act of self-restraint – that is, of opposing her/his initial self-serving interest and following through with actions that are based in a new understanding of the good or right thing to do. (English 2013, 34)

The above-drafted programme of moral education is, as a whole, based on teaching and learning morality from the negativity of experience. What makes this programme special is that in order to achieve moral education, which is self-determination and capability of moral critique, it does not only refer to negativity of experience but also gives an outline of an educative-formative interaction between the teacher and the learner culminating in self-education. To fulfil its purpose, this connection must be transformative (Benner et al. 2015, 193–197). So it seems that the concept of educative guidance by Herbart is worth a reminder and can be used in contemporary moral education at school.

Conclusion

Although the forming of morality has long been one of the fundamental tasks of the education system understood as the introduction of the young generation into adulthood, only recently has it taken the form of ethics lessons, which are conducted under the conditions and in the manner appropriate to the school as an educational institution. A growing number of European countries include moral education as an autonomous subject in their school systems. The urgent need to teach morality in the form of traditional lessons is often justified by such facts as a spreading

insensitivity to common good among the young generation, a drastically decreasing level of moral and ethical competence which may lead to a moral anomie among the young people, and a discontinuity in the intergenerational transmission of values and moral norms (Benner & Nikolova 2016, 18–23).

In order to teach morality in a school setting and at the same time to meet the challenges indicated, it is necessary to think deeply about the possibilities and limitations of school moral education. This is what has been undertaken in the above article in relation to the phenomenon of negativity of experience as a basis for learner self-education with the support of the teacher. It seems that this phenomenon can provide an effective reference point for the conceptualisation of school "morality lessons".

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Crossroads of Leadership, Ethics, Higher Education, and Worldviews

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Abstract
Strategic leadership deals with, for example, ethical dilemmas. The article addresses differing worldviews in relation to decolonising the curriculum, and how to assist cross-cultural professionals' behavioural learning. Within pedagogics, critical thinking, based on normative rationales, allowing educational interventions, or concepts, other than empirically proven only is revealed. The common denominator of worldviews appears to be virtues. Descriptions of virtues need translation to touch on professionals. A practical intervention is introduced.

Keywords
Bildung; business; creating a better world; decolonising; educational design research; ethics; higher education; meaning-oriented reflection; onderwijs vraagt leiderschap; SEEC descriptors; strategic leadership; teaching and learning process; virtues; worldviews

Ancient and actual introduction

Mankind appears to have difficulties with peacefully living together. Empires came and often went due to individualistic behaviour (Wiesner-Hanks et al. 2018, 350). Worldviews remain. These have commonalities, like the 'Principle of reciprocity': "Do not do unto others as you would not have done unto you". Or: A ruler has a moral obligation towards his people's well-being. Why? Perhaps to ensure social existence. From ancestry we can learn to the benefit of current needs. This article helps us to address a gap in knowledge on the 'why' and the 'how', with respect to professional reflection, from the fields of theology and philosophy, as well as applied practice of education. The topic is important as it stimulates awareness, and therefore assists educators and learners to professionally reflect from a broader perspective than rationality alone. The article specifically contributes to opening up the mindset towards another perspective on interventions on the level of virtues as a safe reflective learning environment. In this article, from the perspective of 'strategic leadership', the first paragraph provides an introduction to the main question: How can people, having differing fundamentals, learn to cooperate? The second paragraph addresses two perspectives of difference. It touches on decolonising the curriculum, and on critical conceptual normative pedagogics. The third paragraph addresses reflective angles. The next paragraph connects worldviews towards professional leadership and virtues. Finally, a practical intervention combining behavioural competences and virtues is related to strategic leadership. Then, the article discusses

elements addressed, and provides a conclusion, with ideas for future applied scientific research and practice.

Strategic leadership in a strained world

The ruler's moral obligation towards his society's future can be described as part of strategic leadership. Samimi defines strategic leadership as 'functions performed by individuals at the top levels of an organization, that are intended to have strategic consequences for the firm.' (Samimi et al. 2022) Read 'Firm' as organisation too (*comment by the author*). Samimi identifies eight functions: 1. making strategic decisions; 2. engaging external stakeholders; 3. performing human resource management activities; 4. motivating and influencing; 5. managing information; 6. overseeing operations and administration; 7. managing social and ethical issues; and 8. managing conflicting demands (ibid.). One covers ethical issues. Ethical issues one can relate to corporate social responsibility. The United Nations' objective of 'creating a better world' is described by means of Sustainable Development Goals (SDGs) (United Nations, 2023). This is fundamental to strategic leadership. Managing conflicting demands needs having analytical tools aiding decision making processes. Tools to assist are present. One, developed by Winkler is the 'Moral Dilemma Analysis Tool' (Winkler 2005, 40–44; Meeuwsen 2022, 82–83). In Appendix A the practical application of the tool is provided. The tool connects three ancient types of ethics: 1. teleological ethics – positive or negative is based on the impact of an act; 2. deontological ethics – calibration by a current standard in relation to a comparable act, and 3. affiliative ethics – the actor's intention is the focal point (Winkler 2005, 40–44). These can be addressed as of Christian-Judaic origin, or ancient Greek origin. A question can be raised: Are these the origins, or offer other worldviews basics too? The question is important as in a global world where people from differing worldviews meet, cooperate, and are to act in line, e.g., with achieving SDGs.
Can people cooperate, while having differing fundamentals? This article provides food for thought on how to connect people not sharing a comparable worldview, while developing positive behaviour. From an educational design research, however, not proven, but allowed perspective (Gravemeijer and Cobb 2013, 107), a 'how to' practical concept is described.

Do we dare to want to do different?

Worldwide people meet in organisations, education, as well as within worldviews. While, being together these people are to study, or to collaborate towards achieving mutual objectives. As origins differ, teamwork is not always easily done. One has to overcome differences, stereotypes, misunderstandings, as well as other expectations. Scientific research provides textbooks on cross cultural communication (Meyer 2014, 10–12). While, as result of past centuries colonisation, colonisers' educational systems can still be present in former colonies (Wiesner-Hanks et al. 2018, 560; Moncrieffe 2022, 4). As a result, current strategic leadership can be more connected to a so-called Western European approach, instead of a more common cosmopolitan perspective. As a result, an international need for decolonising the curriculum, to reconnect, reorder and reclaim knowledge and teaching methodologies that have been

submerged, hidden or marginalised, urges connections to be made with modes of education originating from other worldviews. The idea is to learn from each other's backgrounds for the good of mankind (Moncrieffe 2022, 1–4).

Based on the Western epistemological principles of the Enlightenment within which proven research results appear key, other approaches may be under pressure. In educational sciences, in pedagogics, the fundament of proof, as a consequence of the Enlightenment is present. In line with decolonising the curriculum one can argue that other ideas are applicable. Within educational design research un- or not fully proven, however, critically discussed designs, are executed in educational practice (Gravemeijer and Cobb 2013, 73–75). Therefore, gradual proof, like 'learning-by-doing', and 'learning-by-reflection' is present. In pedagogics a recent tendency appears, that by means of critical thinking, based on normative rationales, one can allow an educational concept, other than empirically proven only (De Muynck and Kunz 2021, 40–41). The word 'critical' is related to the Greek word *krinein*, and touches on to distinguish what is essential (ibid., 49). While 'normative' is related to pedagogic sciences as widely recognised as a discipline that sets a standard or indicates what is normal and expected. This refers to the need to give direction to action, while linked to worldviews (ibid., 42; Ensie 2023; Encyclo 2023). The approach is known as 'conceptual-normative pedagogics' (De Muynck and Kunz 2021, 41–43).

Clockwise triangular thinking and connecting

De Wit describes the paradox of logic and intuition (De Wit 2020, 61–63). A manager's intuition is developed by gaining experience. However, during decision making on strategic issues, a bias based on inefficiency, unreliability and impression can occur. Then, explicit rational analysis is preferred (ibid.). A need to 'feel' intuitive thinking is linked to rational thinking (ibid.). This link can distinguish between fantasy and reality (ibid.). Intuitive thinking uses the brain's unconscious part of implicit information. Information comes forward, and later is linked with justification by logic, explicit information. Strategic subjects need more innovative and creative thinking to counter old-fashioned cognitive maps. Logical and intuitive thinking are difficult to blend within one person, and can lead to opposition. The paradox is its contradiction, as both are required for strategic leadership.

Can this be overcome? Being aware of the paradox, and the requirement of using both within strategic thinking is first. Second is assistance by systematic meaning-oriented reflection, like: 'MORe3.1.2' (Meeuwsen 2022, 81). However, 'Where to start the back-and-forward step-by-step method?' To counter preference of logic first, 'Clockwise learning' is applicable. This method was developed to help young people who have problems with reading, spelling and mathematics. 'Clockwise learning' is related to children's natural thinking system, being visual, and learning by 'doing'. These children process information differently from anti-clockwise learning. The latter is more based on listening and reasoning. 'Clockwise Learning' improves learning outcomes, and social and emotional problems (Rechtsomleren 2023). The reflectional order becomes: 1. 'Inspiration', sudden thought, 2. 'Intuition', implicit information, and 3. Logic, justification, using explicit knowledge. These three are thought over within a

comprehensive 'Perception', fundamental to the next steps of 'Wanting', and finally 'Doing'. In Appendix B the practical application of the tool is provided.

Connecting worldviews and educational views

The common denominator of worldviews appears to be virtues (Chun 2005; Dahslgaard et al. 2005). Dahlsgaard revealed a similarity of six core virtues: courage, humanity, justice, temperance, transcendence, and wisdom. 'It means that the motives, the powers, the reactions, and the being of man are gathered at any given time into a characteristic whole by a definitive moral value, and ethical dominant, so to speak' (Guardini 1967, 4). 'Virtue is also a matter of our attitude to the world.' (ibid., 6) The universal nature of virtues allows, within educational concepts, approaching learners originating from different worldviews in both a legitimate, and ethical equality.

When, 'virtue is a matter' (ibid.), an expression of our attitude to the world, then behaviour will show this. Showing behaviour is described by McClelland's Competency Ice-Berg Model. The most conscious ones: experience, knowledge, and skills, are those above the waterline, the visible tip of the iceberg. Whereas, the less conscious or unconscious ones, like social role, self-image, traits and motives, are submerged (Hay Group 2021). Competency is defined as 'any characteristic of a person that differentiates levels of performance in a given job, role, organisation or culture' (ibid.). Intervening is connected to above, and below the waterline.

An audience to educate is not only directed by means of structures and systems. Another angle is professional culture, stimulating vision and leadership, while being in connection to developing strategy. By making use of educators' vision and personal leadership, they become engaged, and own and feel responsibility. Based on quality of professionals, their cooperation, positive influence towards development of their organisation is stimulated (Both and De Bruijn 2020, 19–20).

Information on virtues (Dahslgaard et al. 2005; Guardini 1967; Havard 2007; Pieper 2004) can be used for preparation of educational concepts. To do this, one needs to connect with the target audience. This can be done by using the language and professional interest of their sectoral backgrounds. The descriptions of worldviews' comparable virtues need translation to touch on professionals' zone of proximate development (Vygotsky 1978, 86).

The higher education sector uses SEEC credit level descriptors 5–8 (SEEC 2021). These are: 5. Associate Degree, 6. Bachelor (Undergraduate), 7. Master (Graduate), 8. Doctoral. According to SEEC:

> Credit level descriptors are a useful reference point for anyone with a responsibility for benchmarking, contextualising and credit-rating learning, whether this learning derives from within or without a formal curriculum. Their considered use aids consistency and transparency of expectations and outcomes for all parties: higher education providers, practitioners, employers, professional bodies and learners (ibid., 4, 27).

These are grouped by: a. cognitive skills, b. practical skills, and c. behaviours and values: "The application of knowledge and understanding provide the basis for the development of many of

the other skills and attributes in the descriptors" (ibid., 9–10). Based on descriptors, an educational interventionist can design new(er) education concepts while using descriptors.

Educational design, an intervention

An example of a new(er) educational concept is a textbook aimed at educational leadership in the Netherlands: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). In this paragraph it is used as an educational concept connecting virtues and professional behaviour.

The textbook introduces eight behavioural aspects. These are used among four levels of professionals. They are part of an organisational pyramid. In contrast to a normal pyramid, it is turned upside down (Both and De Bruijn 2020, 173–175). The lowest stage of educational professionals to support and facilitate the level above, is the tier of Board of Governors (1), then followed by Managing Director (2), Heads of Departments (3), and finally Educators (4). In the end all four tiers, aim at the final top layer: being those who learn, students, pupils, etc. Designed for each of the four tiers, 'scans' assist their levels of understanding on how they regard their practice connected to the eight behavioural aspects (ibid., 213–227). These are: 1. Have a collective ambition, 2. Inspire, 3. Communicate, 4. Be clear about outcome and provide feedback, 5. Have an assertive performance, 6. Be a heat shield, 7. Have an authoritative but serving and humble attitude, 8. Direct flow.

During masterclasses, as an interventional concept, learning outcomes can be realised: a. aimed at each of the four tiers; b. introduction of theory per behavioural aspect, as addressed in *Onderwijs vraagt leiderschap!* (Education requires leadership!); c. small group meaning-oriented reflective learning (Meeuwsen 2022, 81); d. using behavioural aspect dedicated case studies; e. connected to relevant virtues (Theme Centered Interaction; Kaiser 2018, 191–207); f. 'transfer learning'; and ensuing in g. 'thrill' (sensation, auto-motivation) of participants (Hattie and Donoghue 2016).

Keys for development of these concepts are: a. SEEC descriptors; b. zone of proximate development; c. conceptual-normative pedagogic, but critical mind-set; and d. evaluative learning-cycle, e.g., Deming's PDSA Cycle (Plan-Do-Study-Act) (The W. Edwards Deming Institute 2023), and to be critically used.

Discussion

Strategic leadership comprises of, among others 'managing social and ethical issues', and 'managing conflicting demands' (Samimi et al. 2022). This leadership is related to the United Nations' objective of 'creating a better world' (United Nations 2023). Dealing with ethical dilemmas can be handled by means of systematic approach, like the 'Moral Dilemma Analysis Tool' (Meeuwsen 2022, 79, 82–83). People can cooperate, albeit having differing worldviews. Pedagogics shows that by means of critical thinking, based on normative rationales, one can execute an educational concept other than the empirically proven (De Muynck and Kunz 2021, 40–41). Approaches of logical and intuitive thinking are difficult to blend within one person, and can lead to opposition, although both are required for strategic

leadership (De Wit 2020, 61–63). A systematic meaning-oriented reflection technique can practically assist: i.e., 'MORe3.1.2' (Meeuwsen 2022, 81). To counter preference of logic first, a 'Clockwise learning' reflective order is asking oneself reflective questions originating from: Inspiration, via Intuition to Logic, etc. (Appendix B). The educator, as critical conceptual-normative pedagogue, uses an active and reflective learning approach, towards 'transfer learning', realising his self-motivational 'thrill' (Hattie and Donoghue 2016).

A common denominator of worldviews appears to be virtues (Chun 2005; Dahslgaard et al. 2005). Universal virtues allow approaching learners originating from different worldviews in both a legitimate, and ethical equality. Virtues are related to behaviour shown. Intervening needs to be connected to both above, as well as below an ice-berg's waterline, the less conscious or unconscious factors (Hay Group 2021). Professionals are to be stimulated on vision and professional leadership (Both and De Bruijn 2020, 19–20). Descriptions of worldviews comparable virtues need translation to touch on the zone of proximate development (Vygotsky 1978, 86). The higher education sector uses SEEC credit level descriptors 5–8 (SEEC 2021). Educational interventionists are to design new(er) educational concepts using descriptors.

One of the newer concepts makes use of a textbook within professional development of the educational sector in the Netherlands: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). While using the textbook behavioural aspects and virtues are brought together, per organisational level, by means of didactic learning cycle taking the target audience of professionals as the focus.

Conclusion

Actual strategic leadership invites us to dare to 'create a better world', while having to deal with: 'managing social and ethical issues' and 'managing conflicting demands'. This can be achieved by systematically using a clockwise critical reflection using a comprehensive combination of inspiration, intuition, and logic. The worldviews' common denominator of virtues can assist to bridge cross-cultural differences, and provide an answer to 'decolonising the curriculum', within a safe learning environment. Inside educational concepts virtues need translation to the zone of proximate development of target audiences. SEEC credit level descriptors provide an educational interventionist assistance to design educational concepts to approach a particular audience.

One concept is based on a Netherlands professional educational level textbook, offering possibilities of interventions connected to worldviews virtues and behavioural aspects: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). Whereas, for another sector a comparable textbook is available: *Zorg vraagt leiderschap!* (Medical care requires leadership!; Both and De Bruijn 2015). Perhaps it is time to offer other sector-related versions in English, and other languages too.

Having practical translations of virtues into behavioural aspects to assist educational concepts may be helpful, while, creating within a safe learning environment an even more common worldviews virtuous language. By doing so, we assist ‘creating a better world’ by means of educational concepts, connected to decolonised theological and philosophical perspectives.

Appendix A – Moral Dilemma Analytical Tool (MDAT)

Seven basic principles

1. Mapping interests of all those involved.
2. Discuss, have a dialogue with others; offering differing angles.
3. Execute a total analysis before deciding; do not jump to conclusion.
4. Avoid fallacies, e.g., 'Everyone does it anyway'; 'We had no choice', 'It is an incident'; 'We do obey the law'; 'Business is business'; 'It is a matter of survival of the fittest'.
5. Use the principle of reciprocity: 'Do not do unto others as you would not have them do unto you'.
6. Use the principle of universality: 'Same decision in comparable situations'.
7. Reason from the perspective of three types of ethical principles:
   A. Teleological ethics or 'Impact ethics', positive or negative is based on the impact of an act;
   B. Deontological ethics or 'Ethics of principle', calibration by the current standard in relation to this or a comparable act;
   C. Affiliative ethics, the actor's intention is the focal point.

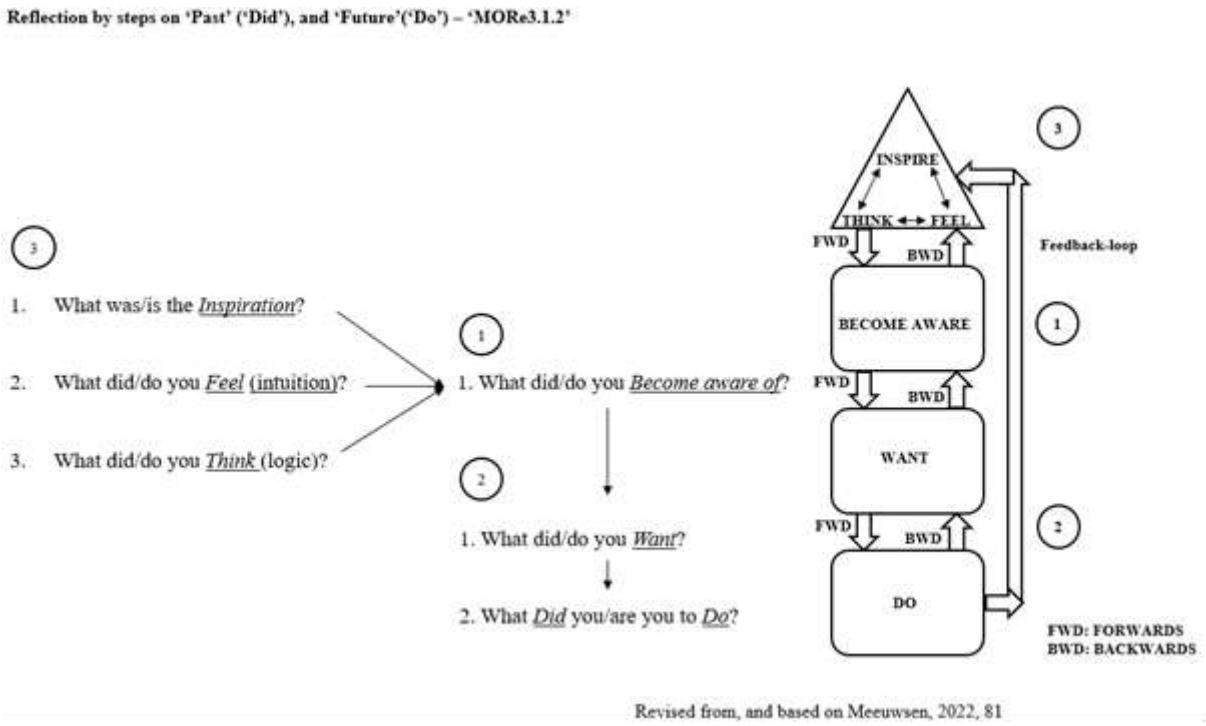
Six steps to take

The order shows a kind of hierarchy, and describes interests in a constrained manner.

1. What is the moral problem? What situation or behaviour is disputable, whether being morally right or wrong?
2. Who are the stakeholders and what are their interests? Is it: a. Isolated self-interest or egoism; b. Included self-interest; related to general moral principles, e.g., 'justice'; c. Interests of others, e.g., charities, or d. General interest of society as a whole?
3. Which different courses of action are present?
4. Which interests are affected positively or negatively?
5. Which standards or values are at issue in the case?
6. Balancing of interests and conclusion:
   A. Which interests are more important, and why?
   B. Am I using fallacies?
   C. What conclusion do I draw related to the dilemma?
   D. Can I defend my conclusion based on:
      a. The three ethical principles?
      b. Principle of reciprocity?
      c. Principle of universality?

Derived from and based on Winkler (2005, 40–44)

Appendix B – Reflection by steps on ‘Past’ (‘Did’), and ‘Future’(‘Do’) – ‘MORe3.1.2’



Two stages: ‘Past’ & ‘Future’, i.e., ‘Did’ and ‘Do’

1. One looks at what one ‘Did’ and reflects on the ‘Past’ activity. Appear steps 3, or 1, or 2 less clear, one goes backwards (BWD). When aspects are clear, one goes forwards (FWD) again. This BWD and FWD, is like an ‘Elevator’, until reflection on the ‘Past’ is concluded. Then, learning is at hand.
2. While one was reflecting on the Past (‘Did’), a learning path towards the Future (‘Do’) commences. With respect to what one wants to ‘Do’ in the ‘Future’, steps 3, 1, and 2 are taken. When less clear, use the ‘Elevator’. Finally, what to ‘Do’ in the ‘Future’ becomes clear.

The feedback-loop on ‘Past’ & ‘Future’, i.e., ‘Did’ and ‘Do’, continues.

Derived from, and based on Meeuwsen (2022, 81)

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Crisis in the Life of Professionals in Pastoral Ministry

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Abstract
This article presents the topic of crisis in the context of prevention in pastoral workers. It points to the possibility of coping with crisis and thus offers a theological view of overcoming it. It is based on the theoretical points of view and practical experience of pastoral workers. Selected aspects, types, preventions and therapies of crisis at the psychotherapeutic or spiritual-theological level are presented in this paper.

Keywords
crisis; pastoral care; prevention; saturation in the pastoral professions

Introduction

A current topic in spiritual care is the ability to manage the various crises and variable triggers that can enter the lives of helping professionals. In spiritual care, attention is often given to those being ministered to, but less care is given to prevention and support for those engaged in ministry. Therefore, an integral part of the training of theologians to be in pastoral ministry should be self-experience, prayer life, working with one's own traumas, and prayer for healing and deliverance. Dealing with crisis from a position of spirituality goes beyond the psychological model, it goes further. It traces the relationship between the pastor and Jesus Christ in his unmistakable and original state and vocation. It points out that crisis is a kind of desert in which hidden motives, traumas, non-acceptance of self, exposure of inner blocks, insecurities, distrust of God, false ideas about God, etc., are revealed. The Christian approach to crisis does not therefore abandon the findings of other sciences, but shows what other possibilities and tools spiritual theology and hodegetics have.

Crisis and specific issues and perspectives for the life of professionals in pastoral ministry

A crisis is a situation, a way of dealing with a certain reality. A crisis is a person's condition, not an external reality, but a person is brought into or finds himself in a crisis relationship to it. A crisis is a human condition.

> Psychospiritual crisis found in different religions, it is a specific experience with different spiritual experiences and contents. From the position of Christianity, it is appropriate to seek biblical discernment in accompaniment, or the cooperation of a psychiatrist or clinical psychologist is appropriate. Spiritual crisis can take different forms and trigger variable themes or traumatic events, inappropriate family patterns or dysfunctional family, manifested in the following areas: loss of meaning in life, loss of faith in God based on

> a traumatic event, experience of abandonment by God, etc. Spiritual theology has its own method to bring the crisis to a positive effect. A person in crisis is someone unique, and therefore different methods must come together and integrate – to electively help view the situation without a reductive approach and find an effective solution. (De Fiores 2003, 435)

Rosseti (2021, 125) highlights important aspects of self-care and at this point it is important to mention at least the following: contact with one's own feelings, the ability to relieve oneself by crying, anger, to navigate ambivalent feelings, to respect the emotions of others. The important aims for crises prevention are: ability to share and communicate issues, feelings, doubts with other pastors or priests, study of the Bible, personal prayers, openness to creative solutions, deep development of one's own spirituality in Christ, acceptation of suffering in life and ability to sacrifice.

On options for overcoming crisis, De Fiores (2003, 435) states:

> Realism – to place the crisis in its true dimension, one must beware of erroneous and misleading interpretations, one must know oneself and the quality of the crisis, then integrate this experience into one's life. *Sir 3:24 "Many people have been misled by their own opinions; their wrong ideas have warped their judgment."*
> Optimism – believing that the crisis will definitely have a positive impact. The outcome of a true crisis is an arduous and harsh transition to a situation different from the one from which one emerged. It will not be worse, but it will be for the better. *1 Cor 10:13 "God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it."*
> Complexity – to perceive the crisis in its complex existential situation. As is the case with any subject, the crisis loses its intensity. It only presents us with its detailed manifestations and prevents us from seeing the whole. Such a reality can cause – confusion, delusional thoughts.

Spiritual life (Linch 2002, 59–69) is absolutely crucial for pastoral workers. Growing into Christ and following him brings the strength to handle all difficulties, crises or doubts in a different perspective Jesus empowers his servants by strengthening them, bestowing gifts and graces. It supports maturity and stress management. It frees from addictions and the Evil One. Christian service is an extraordinary area of the Holy Spirit's action and its manifestation in various services. Pastoral care is not psychology or psychotherapy, but offers Jesus and his salvation, which transforms and heals human being.

The motivation (Baldwin 2018, 157) to serve in the church should be hidden in God's unique calling of a person. God gives gifts, trials and challenges to build a person. It is the original image that God restores and shapes. The composition is thus a space for self-giving and a selfless approach to God and other people.

Every Christian is called to be a unique member of God's Church. But Miller (2010, 63) states this service can become painful if we do not have an inner calling to it. A crisis in the life of clergy can take the form of fear, doubt, uncertainty, the search for a new path, and in some cases also leaving spiritual service. It is necessary to understand service as a vocation and to be rooted

in Christ, to trust in his choice and to ask for gifts. Every crisis can be overcome in Jesus, because he does not give tests beyond the limit of human possibilities. Relying on the Holy Spirit and biblical orientation is a fundamental investment for successful ministry and life fulfilment. The relationship with God is not a theory, but a love realized in God's concrete vocation of man. Each service is thus an original in the context of God's will.

Coping (Liguš 2024, 241) with a crisis in the Christian sense can be seen as a chance for a deeper decision for life in Christ. Whatever the origin of the crisis, it can always be offered to God and accepted as a chance to be free from negative qualities, unhealthy relationships or addictions of varying severity

A crisis can thus be a fruitful search for God, a path of self-purification and surrender into Christ's hands. A theological crisis is a difficult test, but at the same time an opportunity to sanctify one's life, searching for the essentials that influence our life decisions and patience in times of tribulation.

Crisis prevention – suggestions of the author

Psychological and spiritual-theological education is an opportunity for self-experience and individual accompaniment. This way can students more understand themselves. The university should give more opportunities for greater representation of practical subjects, including case studies within the university formation, and analysis of individual cases under the guidance of professionals from practice. Pastoral practice is built in connection with the development of experience and skills, exposure to various situations, meaning the individual gradually learns resilience and coping with challenging situations, and thus can better face potential crisis situations.

The actual spiritual life (Downs 2021, 211) is related to the internal vocation (the disposition of the candidate) and the external vocation (vocation based on the discernment of the church, community discernment based on the gifting of the Holy Spirit). It is necessary in the examination of motives for ministry: long-term discernment, searching for one's own intentions, treating one's own traumas, prayer life, life in the community of the church, reading Scripture as a basic spiritual and moral orientation, and at the same time reflecting objectively on the aspects and capacities for ministry in the context of cognitive, psychosocial and spiritual dispositions. Students of theology and pastoral counselling should be prepared for practice in the parish community with care about professional aims at supervision, pastoral counselling, communication skills and growth of Christian spirituality.

Conclusion

Crisis in the life of the clergy can take shape in different levels, emphases and contexts. In this article, selected aspects of crises and their types, the possibilities of crisis prevention and crisis therapy in the psychotherapeutic or spiritual-theological level have been presented. In the context of the care of helping professionals in churches, it is necessary to view specific problems and difficulties in the light of the Christian tradition, while not losing sight of the findings of other anthropological sciences. Preventing crises in clergy has a significant impact

on their quality of life, professional satisfaction, spiritual life and also on their overall attitude towards those they accompany. The orientation of spiritual Christian theology should lead the individual to accept his or her own life and task as a joyful responsibility in a Christocentric way, while reflecting on his or her own weaknesses and presenting them for healing. Crisis is a challenging moment in life, but it is also the moment of the greatest concentration of change. And this change may be reflected in the approach to clients, the approach to one's own life and relationships, one's own vocation, or in the awareness of one's own needs and a change of perspective.

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Colophon

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Editorial

Theology and Philosophy of Education or on the Meaning of Academy

Zuzana Svobodová

...I see myself
standing upon your shoulders touching
a grey, broken sky—
but you, weighted down with me,
yet gripping my ankles,—move
laboriously on,
where it is level and undisturbed by colors.

William Carlos Williams: A Portrait in Greys

Fulfillment of an existence as *homo educandus* (Palouš, Svobodová 2020, 8, 162) was the task of life seen by Radim Palouš (1924–2015), the founder of the philosophy of education as a doctoral study programme at Charles University (Prague, Czech Republic), Faculty of Education. Despite this programme being today named philosophy as is usual at several places in these days, we can see a specific school of philosophy of education that stems from these roots which were planted by Radim Palouš and Jaroslava Pešková (1929–2006), philosopher and one of the first women with the title of professor from the Czech nation. Both were known as phenomenologists, students of Jan Patočka (1907–1977), and researchers in comeniology – from Jan Amos Komenský or Comenius (1592–1670). This school, founded in Prague, has its followers in more than seven universities in Central Europe today. A seal of this school is the meaning of education as the spine of life, as it was for both Comenius and Patočka (Komenský 1987, 35, 156; Komenský 2008, 43; Patočka 1998, 357; Patočka 2003, 488; Patočka 2018, 365; Patočka 2022, 44–45). However, education does not mean only a preparation for employment or a career. Education should be the way how we can prepare to live as humans, humanly (Patočka 1975, 115; Patočka 1996, 117): “Education is where the free, autonomous ideal lives and breathes” (Patočka 2022, 44).

Although we are still living in all levels of schools more from the tradition founded by René Descartes (1596–1650), we are able to see also the negative consequences of this approach. Almost four centuries after the beginning of a systematic approach to the world and man as objects, explained by Descartes (1637, 1642) in the subject-object method that should give us

clare et disticte percipere (1642, III, 1) or *connoissance claire et assurée de tout* (1641, I), or understanding clear and the most certain (*claire et plus certaine* – 1637, II) or very clear and distinct (*fort clairement et fort distinctement* – 1637, 4), we can see the change of our world and relationships in a society as consequences of this approach. Comenius saw danger in the method of Descartes in his time (Komenský 1989, 156; cf. Komenský 1989, 92; Patočka 2003, 358, 361; cf. Patočka 2016, 23; cf. Čapková in Komenský 1992b, 40). Therefore, Comenius wanted to explain what is necessary to do for improving our humanity (Komenský 1974, 286; Komenský 1992a, 19; Komenský 1992b, 52).

At the beginning of the 20th century, many writers, artists, philosophers, scientists saw that science alone is not enough for preparing a better future for human beings and the world. At the beginning of the 21st century, all people could see that we are challenged by more than one crisis and that we are in these crises globally. However, do we have something new in education after the children-centred school programmes started at the beginning of 20th century? Practising student-centred learning today, are we doing enough to meet the challenges of today? Edmund Husserl (1859–1938), a philosopher and mathematician who recognised the value of phenomena and our task to save phenomena as most important since the beginning of philosophy, was (therefore obviously) not the first phenomenologist, but he is known as the founder of the school of phenomenology. In his book *The Crisis of European Sciences and Transcendental Phenomenology*, he mentioned the problem with "fact-minded sciences" which "make merely fact-minded people" (Husserl 1970, 6). Husserl described the situation of European sciences as being blinded by a vision of prosperity produced by the positive sciences (Husserl 1970, 6). Jan Patočka, the only Czech from Husserl's students (Patočka 1976, 631), tried to show the way from (not only European) crises in the task of the true change, *metanoia*, conversion (Patočka 1975, 129; 1996, 134), that could give us a new direction for "a life in truth" (Patočka 1975, 87; 1996, 82; cf. Pieper 1989, 64; cf. 3J 1:3–4). This change should be the change of the whole approach to the world and life. Only those who are able to change in this way, who are "capable of conversion, of *metanoia*", are spiritual people, as Patočka put it (Patočka 1975, 129; 1996, 134–135).

Many of the students of Jan Patočka started to educate the new generation about the role of the true change. On 6th November 2024, some previous students of Jan Patočka spoke at the conference *Philosophy and University*, which was organized as a commemoration of 100 years from the birth of Radim Palouš. Patočka, Palouš and Pešková were mentioned in many papers presented on this occasion as thinkers who reminded us of and promoted philosophical ways in education that are necessary for having universities as places, where academy still has the meaning given in Athens in antiquity (cf. Pieper 1954, 102; Pieper 2015, 7).

Theology and Philosophy of Education is a journal that reminds us of these roots where philosophy is philosophy of education and theology is theology of education; it means both philosophy and theology realize, in a way, care of the soul (or care for the soul, ἐπιμέλεια τῆς ψυχῆς, *epimeleia tēs psuchēs* – Patočka 1975, 105; 1996, 104), as education.

Tim Quinlan with his article *Dedication to the Truth: Newman's Philosophy and Theology of Education* opens this second issue of the third volume of TAPE. John Henry Newman and especially his notion about our compound nature requires our reflection if we want to share inspirative ways for education. Paul Lentern describes the method of the Jocist movements – 'See, Judge and Act' – in his article *Reflection, Action and the Double Transformation* and its relevance for today. Lucia Bieliková analyses the didactic potential of the work of C. S. Lewis in her article *The Theme of Love in Religious Education Built on the Story of Psyche and Orual*. Pedagogical implications of the movement of existence (where care for the soul is realised, as Jan Patočka described) are shown by Lina Marcela Gil-Congote in her article *Individuation and Movements of Existence in Jan Patočka: Horizon of Education*. Dominika Jagielska analyses *The Concept of Education of Paweł Smolikowski*. Jana Kucharová offers a brief overview of *The Role of Teacher and Pupil in the Context of Autonomous Learning*.

Dear readers, see, judge and act, the second issue of the third volume is here for you,

Zuzana Svobodová

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Dedication to the Truth:
Newman's Philosophy and Theology of Education

Tim Quinlan

Abstract
The main thesis of this article is that Newman's philosophy of education can only be understood within his Christian vision of the nature and vocation of humankind. That vision included a deep appreciation for real dialogue and human encounter at the very heart of education as well as an equally profound understanding of the deep complexity and inter-relation of all areas of knowledge including that of theology among the many subjects taught at university. For Newman, education, like truth, must result in wisdom and positive action as well as more intellectual and theoretical advances. Real education informs the intellect as well as forming the moral heart of the person. We may learn all the knowledge available to us, but we must also be agents of that knowledge by acting morally for the wellbeing of our fellow human beings, that is, in Newman's language, to be able to marry our doctrine (knowledge) with our devotion to action and prayer (spirituality).

Keywords
head; heart; reason; faith; dialogue; the gentleman; universal knowledge; truth; multidisciplinarity

Introduction
We live in deeply uncertain and troubling times. Public debate is too often drawn to the extremes of ultra-right and ultra-left by way of inflammatory comments on social platforms, and much of this often results in public disorder and destruction. Dialogue that engages both head and heart, or both intellect and respect for the other, is sorely lacking. John Henry Newman (1801–1890), knew well that real dialogue involves what he termed 'the whole man,' (Newman 1959, 225) which undoubtedly, if he had lived in modern not Victorian times, he would have expressed in more inclusive terms as 'the whole person.' For him the head and heart had to move together. In other words, his theology and philosophy were the results of deep and prayerful reflection on his lived experience. It was this turn to experience, or in other words, this personalist approach, bolstered by both his knowledge of the Christian tradition and his painstaking scholarship, that led many to attest that Newman was the 'invisible peritus' of Vatican II (Cross 2006, 5), 'peritus' being a newly-coined term from the Latin, first used during Vatican II for an expert theologian or canon lawyer who advised their bishops on points of

doctrine and church law. In other words, such was the influence of Newman's thought on Vatican II that he acquired this much-used attribution.

If one is to understand Newman's theology and his philosophy, a necessary requirement is to get to know 'the whole man' that he was, and this requires us to read his illuminating memoir *Apologia Pro Vita Sua*. In that memoir, he set forth both his philosophical and theological anthropology as well as giving a deep insight into the process of his conversion, a spiritual experience closely allied with the development of his academic thoughts. Likewise, his philosophy and theology of education can only be understood and appreciated within the context of this comprehensive approach to the nature and meaning of human life, which for him can only be fully understood through a theological anthropology that sees every human being as a potentially graced recipient of the indwelling of the Holy Spirit. (Newman 1908, 217).

1. Centrality of Dialogue in Life and in Education

Newman possessed a most astute and comprehensive mind and a sensitive and open personality. For him, dialogue was the only human way forward in any disputatious context. Furthermore, true education could only proceed by way of dialogue, a central tenet of his educational philosophy. Deeply schooled in the Greek philosophers and the Latin and Greek Fathers of the church, he had a subtle, nuanced and fine style that mirrored a mind open to wherever the truths of his faith and intellect were to lead him. In his finely argued epistemology, no two truths could contradict each other: for example, no truth in science, properly understood, could contradict any tenet of faith, properly assimilated.

It is significant to note that Newman had experienced the abandonment of belief close to home: his younger brother, Charles, had become sceptical and had given up religious belief early in life and by today's standards appears to have had some kind of mental illness. Graves (2023), a research scholar at the National Institute for Newman Studies, calls Charles (1802–1884) the 'black sheep' of the Newman family as a result of her studies of the Cardinal's private letters. His second brother Francis (1805–1897) was completely unorthodox in his beliefs, changing his religious stance very often in life, professing to be a deist at one point and an agnostic and Unitarian at other times, but he was also a scholarly professor in his own right and published much. Ker (1980, 199–200) gives a fulsome account of John Henry's robust arguments with Frank mainly because the latter's liberal principles would "lead to scepticism on all points whatever." Consequently, Newman (1978, 219) began in his early twenties to think seriously about the questions of agnosticism and unbelief. It was his arguments with his brothers that led him to one of his most incisive and abiding conclusions that "the rejection of Christianity" arises "from a fault of the heart, not of the intellect," since a "dislike of the contents of the Scripture is at the bottom of unbelief." Right up until the end of his life John Henry kept up correspondence with his brother Francis with regard to the provision of money to care for their sickly brother Charles (Graves 2023). These dialogues, mostly through letters, led Newman to listen to and empathise with the viewpoints of others, even if he could not share their opinions or beliefs. Surely, such an openness to listening to others, while at the same time not being shy to state one's own deeply held convictions, must be a hallmark of all good education.

2. The Complexity of the Person

From his experience of life, Newman (1892, 61) was deeply conscious that our permanent convictions and beliefs are reached, not by the intellect alone, but by the whole person functioning as a thinking, feeling and willing unity. This he called our 'compound nature.' He found it simply impossible to be a reductionist, to think otherwise than in a continual reference to the whole. In all his writings, Newman was continually aware of the partial character of his viewpoint on any specific subject. As the late Belgian theologian Jan Walgrave (1960, 7) put it: "he is possessed by a longing for the concrete 'whole' that eludes expression. He cannot prevent his intuition disturbing the course of his abstract disquisition." Newman (1959, 178) was passionately insistent on this basic vision throughout his long life, as is evidenced especially in the *Apologia*. Therein, he insists that in any controversy in which he was involved that he "had a great impatience, whatever was the subject, of not bringing out the whole of it, as clearly as I could."

This concern of Newman's to see all sides of a problem, "to bring out the whole of it," as he put it, could lead to many misunderstandings and misrepresentations, but also it was a wise course in the long term as it invited on-going dialogue which could lead to better solutions to more intractable problems. Watkin (1958, 191) puts it succinctly by stating that Newman was "a man of balance, who could not see every question black or white, distrustful of extremes, sensitive to the intellectual difficulties, felt not only by non-Catholics, but by Catholics whose minds were not hermetically closed against the contemporary environment." In other words, Newman's approach to finding the truth in any situation must necessarily involve consultation and mediation. No wonder he was acknowledged as the 'invisible peritus' of Vatican II where many debates were fraught with heavy theological and controversial argumentation. Truly, Newman, is an educator open to finding middle ground in all things, a path where reason and faith can walk hand in hand. Such dialogue can and should exist in our classrooms and lecture halls.

3. Newman, Liberalism and Liberal Education

One of Newman's greatest fears, in the wake of the incursions of Enlightenment thinking into society at large, was, as he termed it, 'Liberalism,' a designation he usually capitalised. However, his use of the expression was substantially different to how we define it today. In short, it was Newman's term for rationalism, which even existed within the Christian Church itself – where everything was reduced to being studied from a very narrow understanding of reason and reason alone. Newman (1965, 97–98) had defined liberalism in the *Apologia* as "a false liberty of thought, or the exercise of thought upon matters, in which, from the constitution of the human mind, thought cannot be brought to any successful issue." His biographer Ian Ker (1988, 721) underscores the fact that Newman stressed in his *biglietto* speech on elevation to the cardinalate that all his life's work was inspired by his desire to combat liberalism or unrestrained reductionist reason.

However, with regards to education, Newman uses the word 'liberal' entirely in a different and unique way, and this can add to much confusion. In fact, not being a systematic theologian, he

often uses several terms in diverse ways. Speaking at a recent conference, Ian Ker (2019), perhaps the foremost Newman scholar of more recent times, stated: "Newman declared that Philosophy should be at the heart of university education. In a way it is his own fault because he speaks about philosophy with a capital P. What did Newman mean by liberal education, this has been much misunderstood … [He] does not mean the academic subject we now call philosophy… what he is saying with special philosophy is the ability to think, a real cultivation of the mind." He continued, "When Newman speaks about liberal education he isn't speaking about the liberal arts … it [is] any subjects that could encourage students to think." And theology, the Queen of the Sciences (Hartley 2024) was also one of those subjects that would certainly encourage them to think.

4. Two Levels of Reasoning

The subtlety and originality of Newman's thought can be seen clearly in any of the *University Sermons* (1826–1843) where he speaks of man's spontaneous reasoning which is largely 'implicit' or 'unconscious'. In other words, 'implicit reason' is unconscious of its own nature. In the sermon "Implicit and Explicit Reason," he adverts to two distinct processes which commonly fall under the heading of reason: (i) the original or raw process of reasoning, and (ii) the later stage of investigating our reasonings. In Newman's (1897, 258–259) own words: "We may denote, then, these two exercises of the mind as reasoning and arguing, or as unconscious and conscious reasoning, or as Implicit Reason and Explicit Reason." In this sense Newman would have been pursuing his theology both at a 'first level' and at a 'second level' of reflection in the language of the Jesuit theologian Karl Rahner (1978, 9) who goes so far as to mention Newman's contribution to the justification of faith at the first level. Rahner would see this 'first level of reflection' as being both "scientifically ... and intellectually honest ... in its own right." Another way of putting this would be to say that implicit reason operates at the level of primary or first order language, i.e., at the level of religious experience. As such, in Newman's (1892, 259) own words, it includes "antecedent probability, analogy, parallel cases, testimony, and circumstantial evidence; and such states of mind as prejudice, deference to authority, party spirit, and the like." Education, as a result, values reason as acting on a broad spectrum, and its real value lies in "enlargement of mind, or illumination." (Newman 1976, 135)

As the reader will have gathered by now, the Cardinal was a man of great imagination, being a novelist, a poet, a hymn writer, a musician as well as a theologian and philosopher. In particular, Newman (1909, 92) vehemently defends his own view of man as more than a 'reasoning animal' in a merely logical or scientific sense. Human beings are made for action and moved by feeling, and in this context he says: "the heart is commonly reached, not through the reason, but through the imagination." Likewise, a 'real' faith commitment, as opposed to a merely 'notional' adherence, will be characterised by the light of imagination, capable of piercing the heart. The 'notional' truth explored in theology always needs to be "appropriated as a reality, by the religious imagination." Let me appropriate this insight into 'real' as opposed to 'notional' faith for my purposes in this essay by saying that like faith, education must be both 'notional' (head)

and 'real' (heart) if our students, teachers and lecturers are to grow in comprehensive knowledge and positive relationship.

5. The Idea of a University

The focus of this paper falls upon Newman's philosophy and theology of education, worked out in response to Archbishop Paul Cullen's (1803–1878) invitation in 1851 to establish a Catholic university in Dublin. Cullen was the first Irish Cardinal and was responsible for the Romanisation of the Irish Catholic Church. His interest in Catholic university education was more a partisan response to the British Government's decision to establish a secular and non-denominational Queen's University of Ireland, rather than a genuine interest in third level education *per se*. The Queen's Colleges of Ireland were established in 1845, and the colleges so designated were to cater for all religious denominations. The Queen's Colleges of Belfast, Cork and Galway finally opened their doors to students in October 1849. Newman's Catholic University opened in November 1854 and its founder resigned almost four years later, having crossed the Irish Sea some fifty-six times in seven years in its service. However, the Archbishop, a dyed-in-the-wool Roman conservative, was deeply suspicious of Newman's methods and caused the new rector much angst: the freedom he allowed the students, the appointment of laymen as professors and lecturers, and his proposed intellectual freedom for such an institution. (Hollis 1967, 118–119)

Čaja (2023, 18–24) rightly contends that Newman's famous *Idea of a University* cannot be fully appreciated without acknowledging that it arose essentially as a reaction to and rejection of the utilitarian philosophy of Jeremy Bentham. This philosopher, inspired by the *Principle of Utility*, regarded education as a prime vehicle for maximizing the greatest happiness of the greatest number. The utilitarian perspective on education thereafter focused on producing students who would be able to fit into society, fulfil its needs and ultimately fill its job quotas. In short, the student in this system of education was to be trained to be a productive citizen. This utilitarian perspective has been used for many years around the world as a formal schooling basis, and it could be argued that this happened and still happens with the intention of benefiting elite and wealthy individuals. However, Newman could never subscribe to such a principle for education. It is against this background that Newman set out his response to utilitarianism in his famous book on university education to which we now turn our attention.

In *The Idea of a University*, Newman (1965, xxix) states that a university must be considered to be "a place of universal knowledge" and his guiding principle is, as he states in Discourse IV, that "all knowledge is a whole and the separate sciences part of one ... all branches of knowledge are connected together, because the subject matter of knowledge is intimately united in itself – as being the great Creator and His work" (Newman 1965, 80). Therefore, if a university is to teach universal knowledge, it can omit theology only at its peril from its curriculum of studies: "A university, I should lay down, by its very nature professes to teach universal knowledge: theology is surely a branch of knowledge: how then is it possible to profess all branches of knowledge, and yet to exclude not the meanest, nor the narrowest of its number." (Newman 1965, 90) It is through the interplay of all these subjects and sciences that

truth is explored and its boundaries enlarged. No one subject can be given undue prominence in the circle of sciences on the simple basis that in doing so it would be perpetrating an injustice on another.

In his lecture 'Christianity and Scientific Investigation,' Newman (1969, 229) makes a passionate plea to all academics, from whatever discipline, science, humanities or theology to have "a great and firm belief in the sovereignty of truth." He goes on to point out that "error may flourish for a time, but truth will prevail in the end." No two truths can contradict each other. They may seem to do so at first sight or in the immediate present, but later on through further study and investigation one realises that the contradiction was only apparent. "If he (the academic) has one cardinal maxim it is that truth cannot be contrary to truth" and all the while "we must be patient with such appearances and not be hasty to pronounce them to be really of a more formidable character." (Newman 1969, 214)

In Discourse IV, Newman (Newman 1965, 88) gives the following definition of liberal education: "that alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no complement, refuses to be informed by an end." Consequently, he excludes from his ideal university the teaching of any practical secular knowledge, useful or utilitarian training of any sort. However, he did make allowances for one practical area by founding a faculty of medicine at Cecilia Street. Such a philosophy of education inevitably led to much criticism, especially at a time in Ireland when professional men were desperately needed. Newman had gone to Dublin with no real interest in, and little understanding of, Irish problems or politics. The political and social dimensions of the Irish situation were of secondary importance to him. What interested him was the implanting into the Irish Catholic world of the Catholic university.

The most acute attack on Newman's theory of liberal knowledge and on the inevitable dissociation of universal education from the pressure of social needs appears in Corcoran's (1929, 10) introduction to a collection of Newman's writings in education. Corcoran charged that Newman showed "a defectiveness of moral and intellectual vision as regards grave issues of social justice concerning educational rights and opportunities." He went on to castigate him for focussing his educational philosophy chiefly on the moulding of a gentleman while money was collected from peasants to pay for it. (Corcoran 1929, 15)

However, in fairness to Newman, his task was the foundation of a University, with Victorian ideas of what a University should be, not the establishment of a Technical College or special schools for trades which might train Irishmen to save their country from depression and poverty. Dwight Culler (1955, 216–217) also takes Newman's philosophy of liberal education to task in his monumental *The Imperial Intellect*. Therein, Culler charges that Newman contradicts himself. Did not Newman in effect assign a utilitarian end to a university in his moulding of a gentleman? He further charges that in the pursuit of liberal knowledge "as a kind of mental gymnastics, a mere exercise of the mind, are we not in danger of sacrificing the power which knowledge has of placing us in communion with reality?" However, in answer to Culler, Vargish (1973, 130) correctly points out that Newman would stress that liberal knowledge is independent of, but is in no way irrelevant to, the improvement of society. Knowledge for the

sake of knowledge does not lack a point of reference. Benefits to society in leadership, wisdom, the arts, in culture and in good citizenship do accrue from liberal knowledge.

Conclusion

In short, Newman's educational aims were startlingly modern – he established scientific faculties, and the school of medicine became the most flourishing of all his foundations. Newman (1976, 197) had always insisted that a university is "not a convent, not a seminary; it is a place to fit men of the world for the world." Hence, his famous definition of a gentleman at the end of the eighth discourse. – "[H]e is one who never inflicts pain… He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them and seems to be receiving when he is conferring." In short, this quotation portrays some of the qualities of the ideal product of a university, apart altogether from religion. Again, let us be mindful that the gentleman does not represent his ultimate ideal of the human character – his ultimate ideal is the Christian, but that ideal lies beyond the scope of a university and falls within the remit of the Church.

Svobodová (2024, 1) underlines the importance of an interdisciplinary approach to education in the journal *Theology and Philosophy of Education*, and no greater apostle of such an approach, as early as in the nineteenth century, could be chosen than John Henry Cardinal Newman, a scholar some one hundred years before his time. As such, he is an ideal educationist and a most important promoter of ecumenism for modern times. Ireland, no more than any other European nation, is facing a growing crisis on the immigration front and, consequently our system of education must be one of welcome firstly, and secondly, one which expresses acceptance to students of all backgrounds in concrete actions. For Newman, truth results in practical knowledge, too: we may know the truth (doctrine), but we have to put it into action (spirituality). So, as teachers and lecturers, our greatest gift and task is to open the doors of universal knowledge to our students by encouraging their talents and indeed by caring for them through acting as would a gentleman. This will mean concrete actions on our part in keeping our office door open not alone to their intellectual enquiries but also, when and where feasible, to their pressing emotional and human needs. In doing so, we will be embracing the essence of Newman's philosophy and theology of education.

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Reflection, Action and the Double Transformation

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Abstract
An examination of the 'Jocist' reflection/action method as a tried and tested means of effective social transformation as well as profound personal transformation for the individual. Widely recognised for its efficacy as a tool used among young workers and students, the reflection/action method is equally valuable in animating lay women and men, of all ages, in the much neglected work of the lay apostolate and the task of being a 'leaven' in the world (Lumen Gentium N31).

Keywords
Cardijn; Jocist; Young Christian Workers; See, Judge, Act; Lay Apostolate; Lay Ministry; double transformation; evangelisation; mission

Introduction

The Jocist method of 'See, Judge and Act', (Manuel de la JOCF 1926, Cardijn 1938) encompasses three inter-related phases – to 'See is to closely examine the reality of experience. What is happening in a situation? Who is affected? Who is able to bring about change? To 'Judge' is to apply the Gospel lens to the situation. Where does this reality align with the Gospel? Where is it at odds with the vision of God's Kingdom? What would Jesus do in this situation? To 'Act' is to work within spheres of influence to transform the reality into the image of the Gospel. This profoundly holistic approach can be applied with equal effect from the simplest of inter-personal situations to complex social issues and has served to provide a means of formation for literally millions of Catholics, across the world, in the last century.

Despite the proven efficacy of this method of reflection and action, it has evidently fallen from favour or gone out of fashion, particularly among the Churches of the Global North. This paper, in presenting just one aspect of this method, seeks to spark an interest in rediscovering such an instrument in these 'kairos' moments of human history.

See, Judge, Act and the Lay Apostolate

November 21, 2024, marked the sixtieth anniversary of the publication of Lumen Gentium, a remarkable document for many reasons, not the least of which is its affirmation of the mission and vocation of lay people, in and through their lives and activities in the secular world (Pope Paul VI 1964) . This affirmation, emphatically articulated in Chapter 4 of Lumen Gentium is the basis for what has come to be known as the lay apostolate (Pope Paul VI 1965). It was also

the confirmation of the work of the Jocist movements and their founder Cardinal Joseph Cardijn who, for the decades before Vatican II, had been systematically following a method of See, Judge and Act, using this to transform their realities in the secular milieu, in the light of the Gospel, while, at the same time, effectively transforming themselves in the likeness of Christ (Cardijn 1938). The influence of the Jocist method is unmistakably evident in the documents of Vatican II and, similarly, it has profoundly shaped the approach of Pope Francis through the work of CELAM the Latin American Bishops Conferences, especially in Medillin in 1968, Pueblo in 1979, and Aparecida in 2007 (CELAM 2024). Yet, despite the emphasis on this lay mission and vocation at Vatican II and despite the remarkable achievements of Cardijn and the Jocist movements, the notion of the lay apostolate has all but disappeared from ecclesial consciousness .

The notion of lay apostolate has, effectively, been replaced by that of lay ministry. Where once lay people were formed to make a difference in the world these lay people are now formed to take on roles in liturgy, pastoral work and church governance (XVI Ordinary Assembly of the Synod of Bishops 2024). While these spheres have value, in their own right, they should not be the focus of lay vocation at the expense of the essential vocation of lay people as a leaven in the world (Pope Paul VI 1964) . This shift from lay apostolate to lay ministry has profound implications for the task of evangelisation as it changes the focus of the lay vocation from a transformative, outward looking engagement, with the world, to an insular, maintenance focused support structure, for a clerical centred Church.

Coinciding with the shift in emphasis from lay apostolate to lay ministry has been the gradual withdrawal of support for lay movements from the Diocesan, National and International Church structures. This has had a devastating effect on the Jocist movements in the Western World which are now little more than a shadow of their former selves. This could be viewed as a necessary and inevitable transition, as the world changes, so must the Church and that the withdrawal of support for the Jocist movements is but a reflection of that transition. Some have argued that we are now in a post-Cardijn Church (Cornish 2024) where new approaches such as spiritual conversation (XVI Synod General Assembly 2023) are replacing the Jocist method of See, Judge and Act.

Lay Mission, Evangelisation and a New Epoch

There is no doubt that this is a time of transition. Pope Francis himself has said that “we are not living an epoch of change so much as an epochal change” (Pope Francis 2015b, 2). Yet, rather than engaging with the heart of this revolutionary change, Church communities are evidently withdrawing within their own cloisters and focusing on ministerial maintenance rather than apostolic mission. If the Church today is indeed post-Cardijn then where is the new movement that will propel lay people into the world and where is the formation that will enable them to work together to transform this world with the power of the Gospel? Certainly, it will not come from the focus of lay ministry on liturgy, pastoral work and church governance.

In his encyclical letter on evangelisation Pope Paul VI posed three critical questions which have something of an ominous resonance fifty years later. He asked:

"— In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man's conscience?
— To what extent and in what way is that evangelical force capable of really transforming the people of this century?
— What methods should be followed in order that the power of the Gospel may have its effect?"
(Pope Paul VI 1975 N 4)

In Australia about 20% of the population, of 27 million, identify as Catholics. Of those, about 9% (National Centre for Pastoral Research 2019, 2024) are present in their local parish community. That means less than 2% of the Australian population are hearing the Gospel within the embrace of the Church. Evidently, this this is very similar to situation in much of the Global North. So what does this say for the work of evangelisation?
It has often been observed that the Church is 99% lay people and that the vocation and mission of a lay person is lived out 99% in the world (Barron 2023). If evangelisation is to be effective then it must engage the lay person, the 99%, in and through the social milieu where they live the 99% of their lives. It is not, and cannot be, through forming lay people as lectors, cantors and acolytes, nor can it be through forming them in ecclesial governance so they can serve effectively on a board or a committee. These roles are important, of course, but they do little, if anything, to progress the task of evangelisation, and the reality of lay people's lives 'in' and 'of' the world, remains virtually untouched.
The focus on the mission and vocation of lay people, as agents of the Gospel in the secular domain, is clearly and consistently set out in Church teaching. Lumen Gentium 31 refers to the role of the laity as the "sanctification of the world from within as a leaven" (Pope Paul VI 1964 N 31) while the decree on the Lay Apostolate (Pope Paul VI 1965) speaks of renewing the temporal order. Decades later, following the 1987 Synod on the mission and vocation of the laity, Pope John Paul II renewed the call to be "present and active in the world" (1988 N 15). Pope Paul VI insists that evangelisation does not stop with bringing a message of love to an individual. "For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new" (Pope Paul VI 1975 N 18).
The socially transformative character of true evangelisation will only be effective when it is conveyed in ways that resonate with the experience of the listener. That is, with contextual care and cultural awareness. The Apostle Paul was the master of such inculturation, heralding Jesus as the fulfilment of the Torah to the Hebrews (Acts 13:14-52), and as the mystery of the unknown god to the Greeks (Acts 17:22-23), while at all times proclaiming the liberating heart of the Gospel.
This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development — a message especially energetic today about liberation. (Pope Paul VI 1975 N 29)

Pope Francis speaks of the need for ecological conversion (Pope Francis 2015a), however, when this is examined more closely it can be seen that he is, in fact, calling for an anthropological conversion, a change of heart both personal and societal that sees a radical recalibration of what it means to live fully human lives in community with one another and in harmony with all of God's creation.

The Double Transformation

In this context, it is appropriate examine the notion of the 'double transformation' which is seen as an integral part of the formative process among the Jocist movements and stands out as a critical element of effective evangelisation. To illustrate this notion a recent example will be used, drawn from the Young Christian Workers Movement in the Diocese of Parramatta (Parramatta Young Christian Workers 2024).

In this instance some young YCW (Jocist) leaders had encountered a group of international students who were working on a construction site to support themselves while studying. Tragically, some of these young people had not been paid for their work when an employment agent vanished, leaving them destitute in an unfamiliar world. These young people, newly arrived in Australia, did not know where to go for help and were unaware of their rights, as workers, in Australia. Thus, they were vulnerable to exploitation such as the wage theft they experienced. The young Jocist leaders worked with these international students to identify the business concerned and with the help of Trade Union officials they were able to recover the stolen wages and provide some relief for these international students.

This step, in and of itself, was a pleasing outcome. A reinstatement of stolen wages, an act of solidarity with vulnerable migrants, an example of the Gospel in action in and through the secular milieu of these young lay people. However, this was only the beginning.

As part of their See, Judge and Act process, the Jocist leaders recognised that this situation of wage theft was not an isolated instance and that international students were vulnerable to many forms of exploitation, especially if they sought work in unregulated sectors to help meet their living costs.

While it was satisfying for the young Jocist leaders to have helped these particular international students recover their lost wages, their reflection led them to understand that further action was needed to protect other vulnerable young people from being exploited in their workplace. This reflection resulted in further action where seminars were held to educate young workers about their rights in the work place and to identify where they could get support if these rights were being violated (Parramatta Young Christian Workers 2023a). This action was also supported through a social media campaign named 'Worker Wednesday' where the young Jocist leaders provided regular updates with crucial information safeguarding worker's rights (Parramatta Young Christian Workers 2023b).

These actions were transformative for scores of young workers and had the potential to flow out to many more. Additionally, the actions also had a profoundly transformative effect on the young Jocist leaders who worked for this change through their See, Judge and Act approach.

The double transformation recognises that, as an activist engages with their social reality, seeking the transform it through the lens of the Gospel, they are, likewise themselves undergoing a transformation, as they learn about themselves, realise their capacity to bring about change, and experience growth in discipleship that can only come from active engagement. This type of transformation cannot be achieved through a course of study or a program of reflection. It arises uniquely when a disciple of Christ, reflects on the reality of their experience, applies the Gospel lens to the situation and acts to bring about change.

Having engaged in this cycle of reflection and action, the agent of change finds themselves changed. They are newly empowered, newly aware, newly motivated and newly transformed. Through the experience of this double transformation they have been formed into a more effective and more motivated agent of evangelisation and through their work for social change they have transformed the reality of others, bringing the light of the Gospel to situations of injustice and exploitation.

There is one further piece of critical information to note about the young Jocist leaders and their workers' rights action. All of this happened beyond the realm of the lay ministry. It happened in the world of the 99% where true evangelisation must be focused. For the international students who suffered the wage theft and for the scores of young people who learned about their rights at work, there is no other connection to the Church or to the Gospel. They are not attending Mass on a Sunday, they are not in a Parish Youth Group and they will not be found among the crowds at a World Youth Day event. Some might be Catholic, in name only, though many are not.

This is truly an image of evangelisation in today's world and it is one that ought to be repeated in every city and town supported by every Parish and Diocese, however, it is becoming increasingly rare as institutional support is progressively withdrawn from the Jocist movements. So where is the new movement that will propel lay people into the world and where is the formation that will enable them to work together to transform this world with the power of the Gospel? Where is the initiative that will enable such examples of grass roots evangelisation to flourish? Significant amounts of money are given over to support lay ministry initiatives which do little more than satisfy the needs of some of those already present in the Church pews (Mason 2010). At the same time, lay movements, such as those of the Jocist tradition, continue to do heroic work, in the real world, with little or no support from Parishes, Dioceses or Ecclesial Conferences.

It is hard to find other examples, in the Australian context, where lay women and men are systematically engaged in intentional processes of formation leading them to reflect on their own temporal reality. Then, through the lens of the Gospel, to collaborate with others in transformative actions that help God's kingdom to be realised in our world. There are, no doubt, other inspiring examples, however, they exist in the absence of a planned, systematic and resourced program of formation for engagement with the temporal order (Flannery 1996).

Conclusion

If the work of evangelisation is to flourish then it must move beyond the realms of liturgy, ministry and Church governance and it must embrace the secular world as its primary and fundamental focus. This is the place of the lay person and this is the essence of the lay mission and vocation. Cardinal Cardijn demonstrated, well and truly, how this could be done and for the decades that followed, the young people of the Jocist movements lived this mission with energy and passion. In recent years this has been waning with a lack of institutional support. The Church today and the people of our world, whom she serves, are so much the poorer for this occurrence. There is a critical need to discover anew the transformative power of See, Judge and Act as an means of propelling lay people into the world where they may, once again, become effective instruments of evangelisation as humankind embrace this new epoch of humanity with challenges and opportunities not yet imagined.

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The Theme of Love in Religious Education Built on the Story of Psyche and Orual
An analysis of the didactic potential of the work of C. S. Lewis – Till We Have Faces

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Abstract
The article presents a brief analysis of the well–known novel by C. S. Lewis Till We Have Faces with regard to its didactic potential in religious or ethical education. It focuses on the theme of love and the fundamental principles on which interpersonal relationships should be built from a Christian perspective. In the story of the mythological sisters Orual and Psyche, the author has depicted all the key ideas about the nature of love and its relationship to God that are also found in Deus caritas est, the encyclical on the love of God by Benedict XVI. The ambition of this article is to present these basic motivational story lines as a starting point for the possible use of this work in school teaching or catechesis.

Keywords
Christian love; Till We Have Faces; Psyche and Orual; Deus caritas est; religious education

Introduction – background, aims and nature of the article

Methods of working with works of art that develop religious perception and understanding in pupils through aesthetic influence are an important part of the didactics of religious education. A distinctive category among them are methods of working with narrative, i.e. fiction, which, against the background of the reading experience, invites students to reflect on the moral values and problems with which the literary characters are confronted. The advantage of this method is that it is an activation strategy (Hábl 2014, 10), as the human brain identifies with the situations depicted during reading as if it were actually experiencing them itself. Thus, a higher stage of thinking occurs than in a simple straightforward transfer of information. That the use of narrative is highly desirable, especially in the education of moral values, is confirmed by the studies and research of many authors, for example, Carr and Harrison (2015, 38), looking at the phenomenon of narrative in the history of mankind and formulating the thesis that stories are an indispensable and indispensable means for us in the process of moral cognition. Tappan and Brown (1991, 175) touch on the reflection of story as a means to the learner's self–understanding and narrative formulation of his or her own experience. Bohlin (2005, 31)

explains the great importance of experiencing stories of archetypal depth for the development of one's own framework of moral reasoning and narrative.

Among many other principles and findings on this issue, educators who choose to work with fiction in religious or ethics education need to be able to choose literature that is of the highest quality and value, not only in terms of content, but also in terms of literature. Among the authors who stand out in world literature for such quality is the Northern Irish writer C. S. Lewis, whose work is analysed in our article. *Till We Have Faces* is a novel that presents a creative retelling of the ancient myth of Cupid and Psyche. However, the protagonist is the minor character Orual – Psyche's half–sister – who narrates the story as her own biography with a surprising ending. In the multitude of motifs and storylines that can be explored in her story, we have focused our analysis on the fundamental questions that arise in the story from the beginning. What is love? What does and doesn't true love for another person look like? And what role does God play in it? In the following lines, we will try to present the basic ideas of the Christian teaching on love as they are depicted in the plot of the novel *Till We Have Faces*. Given that we are exploring the topic in the context of teaching religious education, we have chosen Benedict XVI's encyclical *Deus caritas est* (hereafter *DCE*) as the theological framework on which we will draw. By its very nature, this document is an appropriate representative of the Church's teaching, from which all the contents and ideas conveyed in religious education should be based. For this reason, the themes of the chapters and their sequence are also inspired by the structure of *DCE*. The aim of the analysis thus compiled, is to provide a starting point and to offer tips on the possibilities of working with the work in the teaching of religious education.

The relationship of receiving and giving love – *eros* united with *agape*

When Benedict XVI (*DCE* 5) discusses romantic love and the ideal that marriage should represent, he explains in detail the basic principle of the intertwining of *eros* and *agape* love. Indeed, these two forms are often simplistically considered to be antithetical – *eros* denotes a love that is erotic and physical, while *agape* denotes a love that is spiritual and fully altruistic. If *eros* is truly separated from *agape* in a partnership, as worldly morality often promotes, it becomes nothing more than selfish lust aimed at self–gratification. But if *eros* is patiently purified and shaped by restraint in a relationship, it gradually becomes intertwined until it is completely united with *agape*, when we no longer seek our own gratification but desire to give selflessly for the good of the other person. This principle can be translated into any interpersonal relationship as love drawing and giving (*DCE* 7). A person's relationship that undervalues and omits either of these forms would gradually become distorted and lose its authenticity.

Lewis's characters Psyche and Orual are two royal sisters who represent contrasting qualities and actions on many levels. Psyché is an ideal example of love unifying both *eros* and *agape*, but the importance of this principle can be seen much more concretely in the character of Orual, who was incapable of *agape*, a giving love. As an unloved and humiliated child, she learned to look for happiness and love in a few close people to whom she clung with an unhealthy attachment with possessive behavior. This mechanism was most evident in her relationship with Psyche, who was the dearest being to her. When she was chosen as the Great Sacrifice – which

meant death – it was an irreconcilable loss to her. However, after learning that Psyche continued to live and was very happy in her marriage to the god of the Mountain, Orual was unable to rejoice in her happiness. She could not accept the fact that someone other than herself had made Psyche happy, that she would not return to her, and she struggled to convince Psyche and herself that her husband was a mirage or a monster. She refused to accept her freedom and considered herself justified in forcing Psyche to do what she thought was right for her by violent means (under threat of suicide). Psyche thus had to violate the prohibition against looking at her husband's face, which led to disaster in the form of her banishment. But even this event did not yet bring Orual to self–reflection. She blamed the gods for the tragedy and continued to treat people the same way.

Another victim of her possessive love was her tutor, Fox, whom, though released from slavery, she prevented from returning home freely by her emotional blackmail. A poignant illustration of true and false love is also found in the episode of Orual's encounter with Ansit, who is the widow of her general, Bardia. This soldier had become a platonic love for Orual, but since a real relationship with him had not been possible, she had sought to at least make the most of the fact that he worked for her. She had kept him in her presence through a lot of work and had humiliated him with taunts in expressions of love for his wife Ansit. In this way she had managed to earn a great deal of his time and presence for herself. It was only after his death that Ansit, in a joint interview, made her realize what a destructive effect this "love" of hers had had on Bardia's life. It had suffocated his married life, depleted his physical and mental strength, and caused him to succumb to illness and die prematurely.

This episode is among the first impulses that begin to open Orual's eyes and show her the truth about her own selfishness. Its depth also lies in the fact that, as a contrast to Orual's selfish love, Ansit explains to her her own attitude towards her husband, who is very self–sacrificing and altruistic. Ansit explains that even if she had had the option of limiting her husband's career to get him more for herself, she would not have done so because she was convinced that Bardia was living the fulfilled life he desired, and she had not wanted to limit his freedom and self–fulfillment for her own satisfaction. Her expression of love was that for her husband's satisfaction she had endured for years a situation that had cost her self–denial and sacrifice. This testimony came as a great surprise to Orual, for she herself had never been able to think like this. Rials and Walls (2022, 83) call this behavior the result of Orual putting the people she "loved" on a pedestal of a god, which caused her to adopt an attitude of unbounded devotion towards them. This grew into a destructive obsession with them that, instead of seeking their good, made the "beloved" people slaves to her needs and ideas. In addition to self–centeredness, this "love" was also largely based on pride, which did not allow Orual to admit that her actions were not motivated by the good of her fellow man, but only by the gratification of herself.

The pattern of self–giving in the sacrifice of Christ – the sacrifice of Psyche

When we consider the ideal of Christian love, the theme of sacrifice is an integral motif and a key characteristic. Benedict XVI, who recalls that Christ's sacrifice on the cross is the ideal model for every Christian of how to live sacrificial self–giving in daily life (*DCE* 12), addresses

it in a special way. Similarly, C. S. Lewis specifically highlighted the motif of sacrifice for the good of one's neighbor in the figure of Psyche. It is represented on an explicit level by the event of the Great Sacrifice, which was to propitiate the wrath of the gods and bring lost prosperity to the land of Glom. Psyche was chosen by the sacred lot to be sacrificed, and the king decided that he would agree to this request. It was not, therefore, her own decision, but it was remarkable that she accepted the request with inner peace and acquiescence, believing it to be the right and good decision to which she was destined. So Psyche was led away and tied to a sacred tree, there to mysteriously become the wife of the god who would devour her.

Given that the sacrifice brought real blessings to the land, and the similarity to biblical ones can be seen in many other motifs, several interpretations see in it a reference to the image of Jesus' death (Aarflot 2019, 264). From our perspective, however, it is more noteworthy the attitude that Psyche took towards Orual when she tried to persuade her to break her husband's command. Orual was hostile towards her and insisted with violent aggression on an act that Psyche knew was likely to destroy her happiness altogether. But in spite of such conduct, Orual was still to her a beloved sister for whom she wished well, and she was determined to find a way to share with her the happiness in which she lived. The threat that Orual used to force obedience from Psyche was to kill Psyche first and then herself. Psyche's reply was: "Orual, you could have spared yourself the threat of killing me. All your power over me lies in the latter" (Lewis 2014, 163). This statement shows Psyche's decision to sacrifice her perfect happiness – to risk losing it forever, not out of fear for her life, but out of a desire to save her sister's life. If we try to find a concrete similarity to the Christological motif in this scene as well, we might consider that, just as Christ made himself sin for our salvation (2 Cor 5:21), Psyche puts herself in the position in this situation of betraying her husband's trust and sinning against him by her disobedience in order to save her sister – despite the fact that she is in fact perfectly faithful and convinced of his goodness and love. Through this sacrifice, Orual's story continues so that she can go on to live her life for as long as it took to discover the truth about herself and heal her personal sinfulness.

Meeting God as a necessary condition for the ability to love

At the end of *Till We Have Faces*, Orual's story flows into the key and most important event of the whole work – the meeting with God, in which he undergoes a personal trial and transformation. Earlier, she has recognized both her sinfulness and the desperate fact that she herself can do nothing to change it. This realization was the gateway to understanding that her attitude toward the gods had been unjust and built on lies all her life. Orual was not a non–believer because she did not deny their existence. However, she had been convinced all her life that the gods were evil and insidious beings who only played tricks on people and brought them suffering. Unlike Psyche, who had longed to be united with them since childhood and had an unwavering faith in their goodness even in times of trial and tribulation, Orual was unwilling to entertain the idea that what was happening might not actually be as bad as she saw it from her position.

When Psyche became the wife of a god, Orual refused to believe she was happy, but created an image of a monster who had insidiously stolen her sister's love. She blamed the gods for all the bitterness of her life and summoned them to court to convict them of these deeds. The gods' response was for Orual to recognize the truth of her sinfulness and selfishness, the realization that she had messed up the lives of her "beloveds" by desiring to possess them. In this knowledge, she tensely approaches her own divine judgment, which, surprisingly, does not consist in punishing her. In a moment of a personal encounter with God, she realizes his greatness and holiness, and this experience eclipses every form of love she has known until then. From this moment on, Orual is personally transformed – she is no longer a sinner, but has become, as it were, a second, equally beautiful Psyche. She realizes that she can love no one more than God, but because of this and through him, she already loves Psyche more than ever. Orual has thus experienced divine mercy, and through a single moment of personal encounter, she has come to understand what she herself had been unable to realize all her life. This conclusion aptly depicts what Benedict XVI presented as the framing truth of Christian charity in *DCE*. It is the idea that each of us can only become an authentic Christian who can love others in the way of Jesus through a personal encounter with God. Only if we truly give God the most important place in our lives because we have come to know His love personally can we love other people much more than if that first place belonged to them (*DCE* 1).

Conclusion – suggestions for didactic use

Through the analysis of the novel C. S. Lewis' *Till We Have Faces* and its comparison with the theology of the encyclical *Deus caritas est*, we have shown that the work has great potential to bring several Christian values and principles to the reader in an engaging and understandable way. From a didactic point of view, it can thus become a very good tool in the teaching of religious education. Based on the analysis presented in this article, it would be possible to use excerpts from the work, for example, in teaching topics related to love and relationship building. A comparison of the work with the encyclical of *DCE* gives us confidence that we would find in it a sufficiently good portrayal of each of the essential principles of love that are supposed to characterize the Christian. Our analysis can be a useful basis for teaching topics in the area of building interpersonal relationships or marriage in the high school age group. A lesson based on the story, could be built mainly on reading and analyzing the text passage and then discussing it. One possible concrete way of setting it up is given in the following example.

The teacher chooses one of the sub–themes we have identified in the analysis and formulates a question as the topic of the lesson to which the idea will provide an answer. The aim of the lesson will be to get the pupils to discover this idea and to take their own position on it. Specifically, the questions might be: What does true love look like? This is about explaining the principle of the union of eros and agape. What is the meaning of sacrifice? This explores the importance of selfless sacrifice. Where does love come from? This is about discovering the relationship with God as the source of true and perfect love. For each of these themes, one or more textual excerpts from *Till We Have Faces* could be selected in which the themes mentioned in the analysis could be clearly discerned. The teacher's task would be to prepare them for the

pupils in such a way that they are a sufficiently coherent and at the same time not too time–consuming reading the part of the story.

It is appropriate to work with the text of the passage on several levels. The basic one is to understand the text on its literary level, to identify the theme, the characters and the relationships between them, and to orient oneself to the key issues and motifs that the plot deals with. At the next stage, pupils should be able to articulate the general message of thought that the text presents, based on specific images and situations in the passage. The last, very important part of the reflection should be the pupils' discussion of the values and ideas they have discovered in the text. They should have enough space to confront each other with their own opinions and arguments about the ideas depicted or be able to relate the readings to examples from their own lives. All of these phases of work with the text need to be moderated by the teacher with a set of appropriately prepared questions that will stimulate the pupils and follow the set lesson line in a concise way. Appropriate supplements to more thoroughly internalise the ideas being discussed could be time for quiet and individual reflection, or an activity providing some kind of artistic reflection and fixation.

The essential difference of a lesson designed in this way as opposed to a simple presentation of the Church's doctrine becomes a process in which the students themselves, accompanied by an aesthetic experience, discover and discuss the key message. The ambition of this article is to inspire and motivate educators and catechists to discover the potential not only of this novel, but also of other high quality fiction texts that can contribute to a more attractive and effective teaching of religious or ethical education.

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Individuation and Movements of Existence in Jan Patočka
Horizon of Education

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Abstract
Jan Patočka addresses the concept of individuation in relation to the three movements of existence. This article argues that education functions as a process of individuation, requiring educators to engage with the third movement of existence in order to summon learners' potential in their search for truth, autonomy and responsibility. The article is structured into three sections: *Education in Patočka*, *Individuation and the movements of existence*, and *Pedagogical implications* of the third movement, characterized by the open soul, as the horizon of education.

Keywords
individuation; movement; care for the soul; existence; education (Bildung); educator; authenticity; inauthenticity

Introduction: Education in Patočka

For Patočka, education is a cultural process situated within a natural framework where maturation and learning converge, grounded in experience and habit.[1] This process encompasses both biological determinations and social purposes within an intentional structure that engages with the question of life's meaning, as a way of life that holds value for both the educator and society as a whole.

Describing the nature and essence of education, along with its subsidiary, pedagogy, is fundamentally a philosophical task. This essence "(...) arises precisely where the process of education ceases to be unconscious, entirely natural, and where it becomes a problem" (Patočka 1939, 378). Patočka identifies key invariants: the presence of adults (more educated) and younger individuals (uneducated or less educated) in an intergenerational relationship of co-ownership.

The *pedagogical situation* unfolds within an agonal field of struggle and tension, where the educator's guidance contrasts with the pupil's natural abilities, passive dimensions, and resistance. The outcome of this process – and to a large extent, this challenge – is the expression of individuality, "where the newness that every person somehow brings with them is

[1] This article is part of the research internship on a phenomenological psychology of individuation, carried out at the Jan Patočka Archive of the Academy of Sciences of the Czech Republic (October – December 2023), with the support of the University of Antioquia. I express my gratitude to the hosts Prof. Dr. Vera Schifferová and Dr. Jan Frei.

manifested. It is a life not marked by merely passive repetition of the content from previous generations, but rather one where these contents are revived in a new way, with a truly living vitality, even if this entails negating the achievements of predecessors" (Patočka 1939, 411).
The educator is required to possess a high level of emotional disposition towards what imbues life with meaning, striving to preserve this not only for themselves or for the individual pupil in front of them, but also for society. The educator serves as a guardian: "(...) lives with the concern and feeling that humanity, in its highest achievements, may be threatened, and that it is necessary to defend it in someway" (Patočka 1939, 423). This role is founded on a threefold expression of "love" and "enthusiasm": for humanity (the universal), for the community (the particular context), and for the individual learner, including their uniqueness (Patočka 1939, 423).
Thus, the process of individuation, under certain conditions, can lead to a transformation in the learner, potentially surpassing the teacher as the learner discovers his or her own path (Patočka 1939, 411). Through his or her individuality and critical stance, the learner understands and incorporates the highest values (Patočka 1939, 424). This process is not solely cognitive; it also involves an engagement with the movements of existence.

Individuation and movements of existence

In Patočka's work, the concept of *movement* refers to the dynamics of being and its becoming: a process that begins in the *real*, associated with the natural, and not only on a perceptual level dependent on a subject. It involves an "'indirect objectivation' of which movement is the decisive occurrence" (Patočka 2015, 72).[2] There exists a prior totality, characterized by a non-individuated phase that refers to the *real,* as it has not yet been shaped within an organized world. This phase is *potential*, in a state of becoming and possibility: "individuation (…) means movements in a world which is not a mere sum of individuals, a world that has a nonindividual aspect, which is prior to the individual" (Patočka 1998, 178) and is, at the same time, that "which rules in all particulars" (Patočka 1998, 169). Thus, the world is more than a sum of individualities or a totality given to the senses for comprehension, there is always unveiling and concealment.
Only humans are aware of their own individuation, they cannot be indifferent to their own being or to being in general—in Heidegger's terms.[3] We relate to both things and the whole: existence as movement differentiates itself from the whole, yet it aspires to reconnect with it: "humans are capable of encountering being as things are not. The openness for being, understanding

[2] Patočka draws from Aristotle the concept of movement in terms of a process and realization; however, he finds this notion "still too static and objective" (Patočka 1998, 146) and argues that it needs to be radicalized in order to understand existence as embedded within the world. Similarly, he adopts the concept of *arché*, the *physis* of the pre-Socratics, as a *beginning*, a whole from which beings emerge and to which they return.
[3] Vargas-Guillén identifies in existence a fifth approach to phenomenology, as proposed by Heidegger through his hermeneutics of facticity, and he sees in Patočka the dynamics of existence, manifestation, and asubjectivity. However, "Patočka extends Heidegger's position, it is not merely 'the modest sense of existence' resulting from self-annihilation, but rather 'the possibility of salvation (...) an absolute vocation for truth, grounded in freedom, that paves the way for absolute responsibility for the meaning of the world'" (Vargas-Guillén 2024, 163).

being and, on the basis of that, the possibility of encountering things, with existents as existents" (Patočka 1998, 170). The human being is, therefore, a "universal being" (Patočka 1998, 170).
Patočka links aspects of movement in Aristotle, as an ascending path leading man to knowledge, with a modern understanding of existence (particularly influenced by Heidegger and Jaspers): "a movement of existing, is a being that understands itself (understanding possibilities in realizing them); it is a being that makes possible clarity, understanding, knowledge, and truth" (Patočka 1998, 156); however, it can be experienced as a path of realization or decadence.
The three movements identified are: *reception* or *rootedness*, *defense* or *self-prolongation,* and *truth*. The first movement, although in a rudimentary way, can be sustained independently of the others, but not vice versa. This movement of *rootedness*, *acceptance*, *anchorage* or *reception*, characterized by a predominance of corporeality: "is a movement of instinctive-affective harmony with the world" (Patočka 1988, 148); it signifies the arrival in culture and the reception of parental instances that provide the basic care necessary for the survival of the "human puppy". "The movement of acceptance consists in (…) which an existence 'positions itself' with respect to the lightning of individuation, of entry into the universe" (Patočka 1996, 29–30).
This is the moment of "anchoring or rooting" (Patočka 1998, 156) that emerges from an *a priori* – a real, the world, nature itself, the organic – that works in each individual in their care for others while fostering progressive autonomy. This stage cannot be expected to represent authenticity, in existential terms; Patočka describes it as an "original inauthenticity" (Patočka 1998, 150) where the individual is submerged in or driven by an "aesthetic ideal", with the immediate pursuit of pleasure hindering fidelity to oneself. While "instinctive-affective (...) at first dominates our life almost exclusively, then subsequently is modified by other movements, tinted and increasingly articulated by them" (Patočka 1998, 143), this sets the stage for the unfolding of other potentials in the second movement.
The second movement is one of "self-extension" (…) "not merely one of personal or community self-extension but rather one of constituting our inorganic body, extending our existing into things" (Patočka 1998, 150). This movement is associated with labor (drawing on Hannah Arendt's concept) as it signifies a departure from the protection of the hearth (Latin *lar*), the initial space of socialization. However, the conditions of survival persist, marked by "conflict, suffering, guilt" (Patočka 1998, 150), from which no one can escape. These characteristics define the "limit situation" of this movement: the human being exists in a state of "blindness", where "existence in this entire realm is an *interested* one" (Patočka 1998, 151), focused on the functional activities dictated or imposed by social roles. In this state, there is no awareness of existence, of being actively engaged in it.
The inauthenticity of this movement is characterized by a repetitive engagement with the present, and is described as "self-depriving self-extension, self-repeating" (Patočka 2015, 75). While this movement is rooted in the present and involves personal defense, it also encompasses the search for immortalization as a species and the preservation of one's own culture.
In this stage, the pleasure principle and the satisfaction of drives begin to be modulated by repression and by "intelligence", involving secondary processes. This transition reflects a shift

from a purely perceptual relation to things: we move from the immediate to the mediate, where "instinctual goals become conscious, habitual" (Patočka 1998, 158). The ideal of this stage is "ascetic" (Patočka 1998, 159) as the individual faces the choice to either distance from themselves, or turn towards self-knowledge and reflection on the possibilities for his own individuation and relationships with others. This entails a shift from being in a state of "always together in the mode of against one another" (Patočka 2015, 70), to embracing other forms of care and cooperation.

The third movement is that of *truth*, described as "self-winning through self-surrender and dedication" (Patočka 2015, 72). It involves opening one's eyes to realities previously unseen, it is "an attempt to break through our earthliness" (Patočka 1998, 151). As he notes in *Heretical Essays* (1996): "Scales fall from the eyes of those set free" (Patočka 1996, 40), allowing individuals to perceive what was once hidden. With newfound time and energy previously consumed by necessities of survival and labour, individuals can now turn their focus toward the spiritual. Acknowledging their finitude and earthly existence, they integrate these dimensions into their lives rather than being blinded by them, which is a form of inauthenticity characteristic of the previous period. In this movement, they gain the potential to project into the future and to integrate themselves into the whole: "existence, in the sense of the third movement, is neither a matter of sinking roots in the world nor of the prolongation of being but rather a task for all of life in its integrity" (Patočka 1998, 151); it is "the realm of spirit and freedom" (Patočka 2015, 72).

Here, individuals confront the *limit situation of finitude*, a reality they had previously been unaware of: "The very ground, the earth on which it was standing has quaked (...). It discovers here its existence not as accepted and anchored but rather as naked – and it discovers at the same time that earth and heaven a *trans*, a beyond" (Patočka 2015, 71).

The third movement is the ascent of the *open soul* (Patočka 2023a), characterized by a transformation of perspective – metanoia – or *conversion* of the individual who fully embraces their freedom and responsibility towards themselves, others and the world as a whole, leading to a "mutually interpenetrating inwardness" (Patočka 2015, 72).

Pedagogical implications

While Patočka emphasizes individuation in the first movement, which is more anchored in corporeality, the relationship among the three movements is dialectical, forming "the unity of our vital reality" (Patočka 1998, 163). Patočka consistently warns of the risks of decadence and self-forgetfulness: "To say that life can overcome its fallenness is not to say that it will necessarily do so. The discovery of finitude holding sway over life, of life as endangered, can also become a means of the external control of life: (...) especially command and domination" (Patočka 2015, 71).

The phenomenological perspective, rooted in experience, challenges determinism and explores human possibilities, capacities, and potentials. It relies on the "plasticity" of the human being to orient action in different directions, accepting pre-established goals while simultaneously participating in the "co-creation" of new possibilities and meanings (Patočka 1939, 418). Just

as the soul has both an upward and a downward slope, training serves as a path leading to the third movement of existence, characteristic of the open soul:

> When Klaus Schaller asked Jan Patočka in which movement of life we might find education, Patočka responded that it was in the first movement of acceptance, but the essence of education is to come to the crisis of human life and to a turning from subjective preoccupation to asubjective openness, meaning not only to give man the means to manage the tasks of the second movement, but to open him up to the human privilege to live in truth (Svobodová 2020, 98–99).[4]

Patočka (2023) identifies "layers of intentionality", some of which are unconscious and profound. An educational process encompasses biological determinations (such as maturation and development), alongside the realm of experience. This process is enriched by an education that begins in the world of life, allowing each student, within their unique context, to progressively achieve autonomy, freedom, and responsibility.

The concept of individuation is essential to the issue of formation, as it involves examining the movements of existence at its deep layers of passivity. This study traces the constitution of meaning from the pre-predicative and implicit stages to more complex expressions through a reflexive or self-conscious function, expressed particularly in the third movement characterized by the quality of the open soul.

Education shifts from passivity to activity through an existential and spiritual process, rooted in "our original drive [...] the natural reflective tendency of our drive into things" (Patočka 1998, 173). Rather than merely observing life from a cognitive perspective, life is realized and lived within the sphere *of praxis*. The educator embodies this praxis, practicing *epoché* to unveil potentials and engage with the phenomenological "*I can*". Beyond imparting knowledge, the educator conveys a sense of wonder, a desire to learn, and an openness that counters the threats of instrumental education, characterized by mere repetition and a loss of meaning.

From an existential perspective, formation offers a return to the psychic powers, *tês psychês epimeleia*, that allows to navigate the dark night of individuation – especially in its most challenging moments – and to discover the clarity and luminosity that come with the experience of meaning. This process is fundamentally about being, revealing itself – in Patočka – through a phenomenology of history that begins with the concept of human and universal humanity, intricately connected to the historicity of the communal – *polis* (cf. Hejduk 2023).

A process of formation is, therefore, an *opening of the soul* – confronted with *corruption, the* birthplace of nonmeaning – and a courageous effort to shape the meaning of a common project that enables us to *live together, to be-with-others*. It embodies an aspiration – never fully

[4] As the author points out, see: Letter 4/69 Jan Patočka to Klaus Schaller, 11.8.1969, in Patočka *Korespondence s komeniology II*. Edited by Věra Schifferová and Ivan Chvatík. Prague: OIKOYMENH, 2011, 126. Svobodová (2020) studies the movements of existence as a process of transformation and self-realization leading to the *care for the soul*, to an authentic life that extends to the social, in an attitude of dialogue and truth, of existential and metaphysical responsibility. Patočka witness both with his teaching and his life, to this open soul, which leads to the immortality of the soul, to the spirit.

realized – towards community.[5] Both the lived body and self-consciousness are phases or dimensions that are always present in the becoming of being during individuation, moving from more determined states (such as welcome and defence) towards truth, freedom and responsibility. In a successful process, the struggle or tension between educator and learner results in overcoming repetition and transcending the teacher, allowing for the unfolding of potentials and authentic living within a shared, common horizon.

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[5] In our recent research, we find in pedagogy a link between philosophy and psychology. Individuation is itself a process of formation, of education, to put it with Patočka and his work on Comenius: a "pedagogy of conversion" (Schifferová 2023, *cf*. Duque, 2023).

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The Concept of Education of Paweł Smolikowski CR (1849–1926)

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Abstract
Paweł Smolikowski CR was a priest, missionary, doctor of theology, as well as a philosopher, historian and writer. A member of the Resurrectionist congregation, he is still regarded as one of the main representatives of Resurrectionist philosophical and pedagogical thought at the turn of the nineteenth and twentieth centuries. He left behind a rich legacy. His concept of education fits in with the Resurrectionist educational system that was introduced in many places in Europe. In this article, I would like to present the main elements of Paweł Smolikowski's concept of education with an emphasis along with its anthropological foundations.

Keywords
Paweł Smolikowski; the Resurrectionists; the Resurrectionist system of education; education; Catholic education; Paweł Smolikowski's concept of education

Introduction

Issues relating to the education of young people have been one of the important areas of human thinking for centuries. Many concepts of education were developed in reference to the values, cultural norms, knowledge, approved philosophies and ideologies, and dominant religions in force at a particular time and place. Catholicism has also, over many centuries, more than once become the inspiration and basis for concepts of education. In this article, I would like to present one such concept, by Paweł Smolikowski, emphasising the link present in the author's thought between anthropological foundations and the theory of education and the postulated principles of educational practice. The Resurrectionist educational system, of which Smolikowski was a co–author and representative, for a long time represented a particular educational programme put into practice based on a Christian view of man (cf. Kostkiewicz 2012; Mleczko 2007–2008), and although nowadays the Resurrectionists rather do not manage schools, their educational activities (running parish groups and day–care centres, boarding schools and dormitories, catechetical and didactic–scientific activities) are still based on the principles worked out by the founders of the congregation (Zmartwychwstańcy 2024).

Pawel Smolikowski co–created the concept of education of the Resurrectionists as one of the members, and for a time general, of the Congregation of the Resurrection of Our Lord Jesus Christ [Congregatio a Resurrectione Domini Nostri Iesu Christi (CR)], also known as the Resurrectionists. This congregation was founded by Bogdan Janski in 1836 in Paris, with the aim of the moral and social renewal of Poles who found themselves in exile after the fall of the

November Uprising (1830–1831),[1] and of deepening their faith through educational and parochial work. The Order was initially active in France and Italy, and later also in the USA, Canada, Bulgaria and Austria. It was not until 1880 that the Resurrectionists settled on Polish soil (in Krakow and Lviv). At that time, they established various educational institutions (boarding schools, schools and orphanages), creating and perfecting their own educational system (Traczyński 1990; Kostkiewicz 2012; Mleczko 2007–2008).

Biography of Paweł Smolikowski CR

In order to present Smolikowski's concept of education, it is worth briefly outlining his biography. He was born on 4 February 1849 in Tver, Russia. He came from a noble and deeply religious family. He was brought up quite strictly. Initially educated at home with his siblings, he began his school education after moving to Warsaw. He was a polyglot, speaking Russian, German, English, French, Latin and Old Church Slavonic (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

In 1866, he joined the seminary in Warsaw. In 1867 he went to Rome, where he continued his studies and became a member of the Resurrectionists. In 1873 he professed his perpetual vows and was ordained and received a doctorate in theology. In 1874 he went on a mission to Bulgaria, where he taught Latin, German and Old Church Slavonic and worked in a boarding school, perfecting his educational skills. His aim was to prepare his pupils to fight against the false principles of the world of that time, to develop clear political views, civic education, and to broaden his pupils' knowledge of Catholic theology and philosophy. During this time he also worked at the seminary in Adrianople, where he lectured on philosophy and theology, Greek and Latin (Mrówczyński 2001; Kardaś 2017; Wojtowicz 2018).

In 1882, Smolikowski was sent by his superiors to work at the Lviv boarding school, where he worked as tutor, boarding school administrator and later also as superior of the religious house. Here he put into practice the Resurrectionist programme of education. He took care of the integral education of the boys at the boarding school, provided further education and tutoring, maintained the institution's library and periodicals, and founded various groups aimed at the spiritual development and deepening of the faith of his pupils (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

Smolikowski was called to Rome in 1891 to carry out work of a theological and historical nature. It resulted in the preparation of a history of the Resurrectionist congregation, with which he wished to commemorate the order's fiftieth anniversary in 1892. In the same year, he was appointed rector of the Pontifical Polish College in Rome, and a year later he was nominated consultor to the congregation of the Council – he was in charge of matters concerning the

[1] Poland did not exist on the political map of Europe from 1795 to 1918. Its lands were divided between three partitioners: Russia, Prussia and Austria. In this political non-existence, uprisings to regain independence broke out from time to time on Polish soil. One of these was the November Uprising. All the uprisings in the 19th century did not lead to the restoration of Polish statehood in the form it had before the Partitions. Their suppression was associated with numerous persecutions by the authorities of the partitioning states of the people who took part in them and their families, which often resulted in Poles emigrating to Western countries. After the fall of the November Uprising, many people fled from persecution, settling in France and other European countries.

discipline of diocesan clergy and the fidelity of Catholics to the Church (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).
In 1895 he became General of the Resurrectionist congregation, in this function he carried out visitations and clarified the purpose and character of the order. In 1902, he led them to the final confirmation of the congregation's constitution and the definitive approval of the Resurrectionists as an order. Due to problems in the congregation, which were triggered by problems with the adaptation of individual houses to the accepted regulations, he resigned as general (Mrówczyński 2001; Kardaś 2017; Wojtowicz 2018).
Smolikowski had to leave Rome in 1915 due to the outbreak of the Italo–Austrian War, and in 1916 he went to Kęty, where he became chaplain to the Resurrectionist Sisters. Here he gave retreats and lectures and also completed his literary works and wrote stage plays. In 1919 he returned to Rome, to the Polish College, but at his own request he was dismissed as rector in 1921. He moved to Poland, where he was responsible for a religious house in Radziwiłłów near Warsaw. He did scholarly work and led retreats, and was also involved in the formation of seminarians. He died on 11 September 1926 at the convent house in Krakow, and was buried in the Rakowicki cemetery (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018). His life was subordinated to the service of God and fellow human beings, and the educational programme created on the basis of his experiences seems to have put into practice the Catholic principles of love of neighbour and respect for the dignity of the other person.

Anthropological foundations of Paweł Smolikowski's concept of education

The basis of Paweł Smolikowski's assumptions relating to education is the concept of man, based on Thomistic realism, whose adherents were the Resurrectionists.[2] Thomism as a philosophical concept centred around the problem of human nature, resolving it with reference to Aristotle's hylemorphism. It therefore assumed the unity and integrity of the human being, consisting of form (soul) and matter (body). The soul is the form and functioning principle of man, shaping him through his cognitive and desire faculties, which, when subjected to perfection, become virtues (Cichosz 2000; Horowski, 2011). Referring to this, Smolikowski distinguished three faculties of the human soul: the will, the mind (intellect) and the heart (feelings), which constitute the basis of man's material and spiritual life. He regarded their synergy as an expression of man's unique place in the work of divine creation. The will is the source of man's freedom – Smolikowski emphasises that freedom can only be limited in an educationally desirable direction by a free act of the will directed towards itself. (cf. Smolikowski 2010a, 35, 58; Smolikowski 2010b, 73,79–81, 84, 86–88; Smolikowski 2010c, 73).
Also characteristic of Thomism and Thomistic pedagogy seems to be the concept of good and evil in man, which can be seen as a simple and easily translatable demonstration of possible disharmonies in the simultaneously spiritual and material nature of man (Horowski 2011). This

[2] They delivered a memorandum to the Pope for a return to Thomism, deepening the study of this philosophical perspective and recognising it as the basis of Catholicism. This initiative probably contributed to Leo XII's encyclical Aeterni Patris, which indicated the need for the study of Thomism and contributed to the development of Thomistic pedagogy (Kostkiewicz, 2013, 180-182).

is because Smolikowski points to the presence of seeds of good and evil in every human being. The seeds of evil are presented in his work as a consequence of original sin, which seems to be a certain simplification of Thomistic assumptions. Both good and evil can be developed to varying degrees, depending on man's free will. Their perception is related to the degree of knowledge of human nature and of specific persons (as individuals) (Smolikowski 2010a, 35). These seeds of good and evil form the potential of man, who remains in a certain split, and his choices actualise in everyday action the direction of his development. Similarly, a little later, Jacek (Adam) Woroniecki (1925), counted among the Thomistic pedagogues in Poland, wrote about man as a potential being (cf. Kostkiewicz 2013, 87–175). Smolikowski also emphasises that in this constant distinction between good and evil, in perfecting himself, man is not alone. The relationship with God allows him to choose the good – through contact with values, prayer, the good example of others. Man achieves this by building up his conscience (Smolikowski 2010b, 81).

What emerges from Smolikowski's writings is a reverence for the human being, an emphasis on his dignity (although the notion of dignity, characteristic of contemporary personalist pedagogy, does not appear in them in a direct way). Certainly, this anthropology is drawn from Thomism, but it seems to be presented in a simplified way, more comprehensible to people who are not exposed to in–depth philosophy, woven in between other discussions on man, education and facts from the life and work of Resurrectionist boarding schools. This seems justified by the purpose of Smolikowski's writings, who focused more on describing the functioning of the institutions where he had contact with young people, giving guidelines for practical work with young people, rather than on philosophical and theological issues with a high degree of abstractness.

The concept of education in the writings of Paweł Smolikowski

Paweł Smolikowski's conception of man, as defined above, is directly reflected in his understanding of education and his proposed methods of working with young people. It is worth beginning with his understanding of education. Smolikowski defined it as the shaping of character through the improvement of the will (2010a, 58; 2010b, 90; 2010c, 73). He perceived the will as the most essential authority in man's soul, which pushes him to act. For this reason, he emphasised its improvement in education, although he also spoke of the need to introduce harmony between the education of character and the education of the intellect and feelings, referring to the other authorities of the soul. According to Smolikowski, man should know good, feel good and aim for good. This will only be possible with a balance between all the faculties of the soul (Smolikowski 1895, 377; 2010c, 68). The concept of character education, based on emphasising the will and its development in the pupil, was characteristic of Polish thinking about education in the nineteenth and early twentieth centuries, and was built on the teachings of the Catholic Church (Bednarz–Grzybek 2014). Thus, on the one hand, Smolikowski referred to a concept characteristic of his time, acknowledging it, while on the other hand, he emphasised its inadequacy. He referred to Thomistic anthropology, in which man, as a rational being, is able to recognise what is good and strive for it. However, he enriched it with issues that were fully

brought out later in personalist conceptions (in the first half of the 20th century): the necessity of harmonious development, of educating the whole child and not just his 'parts'.

In his concept, Smolikowski tried to demonstrate in more detail how such education should be carried out. The formation of the will had to be based on the child's freedom, aiming to build up a conscious and voluntary desire to follow the right course of action, which can be achieved through example and responsibility in the performance of duties. For the will cannot be formed if it is constantly constrained by parents or educators (Smolikowski 2010b, 90). According to Smolikowski, the aim of educating the will was to create a sense of duty by leaving the pupils free and enabling them to be self–governing. Such behaviour was intended to build conscience, which was served by the educator's attitude of trust towards the pupils (Smolikowski 2010a, 36). At the same time, Smolikowski emphasised that excessive discipline in education can be harmful – the child learns to perform duties only under control, to do the right thing for fear of sanctions, and not from a sense of duty (2010b, 88).

In addition to the will, the heart must also be brought up – Smolikowski had the emotional sphere in view. To educate the heart for him is to sensitise the child to good and evil, to awaken empathy, sensitivity, love for God, but in a balanced way so as not to make the child over–sensitive or over–sensitive about himself. In doing so, he emphasised the need to show the child a true ideal, which the child would accept as his or her own and strive towards with enthusiasm (Smolikowski 2010b, 84).

Intellectual education, on the other hand, should involve building efficient reasoning skills, so that the child is able to distinguish between truth and falsehood. But teaching only logical thinking was an insufficient safeguard against false cognition of reality. Smolikowski points out that the supernatural world, in particular, can elude cognition based on logic; besides, human beings have a tendency to decide under the influence of feelings, and therefore also to self–deceive, to accept what pleases the person and is not necessarily in accordance with the truth (2010b, 86). Prepared and inspired to develop, the human intellect cannot stop, it strives for a broader, truth–based cognition of reality (Smolikowski 2010d, 111). It therefore needs new incentives and new material to develop.

The aforementioned need for balance in education was evident in Smolikowski's approach to religion. He emphasised that faith and religiosity are indispensable in education. Firstly, they participate in the education of the will, directing it in the right direction: 'It is not enough then to be able to want, one must also want God, his will' (Smolikowski 2010b, 88), because this is the only thing that brings man happiness. Secondly, in the case of feelings, faith and religiosity can become the source of this ideal that young people choose to realise (Smolikowski 2010b, 84). Thirdly, they are an important element for the development of the intellect. Smolikowski points out that human mind will eventually come into contact with religious questions (which he describes as the most vital). The human intellect cannot leave them unanswered. Religiosity and faith provide the mind with deeper data concerning these issues, which allow for a truthful recognition of supernatural reality (Smolikowski 2010d, 111).

Ensuring a balance between the education of the will, feelings and intellect was Smolikowski's basis for his appreciation of educational work methods. He believed that it is examples that

attract children more, so the teacher in his work should be authentic and harmoniously developed (Smolikowski 2010b, 81). Indeed, he considered the ideal method and personal example in direct relations with children to be the most important methods of education (Smolikowski 2010a, 42, 60; Smolikowski 2010b, 81; Smolikowski 2010c, 69–72; Smolikowski 2010d, 106–107). The relationship between teacher and student should be based on trust and respect. Smolikowski's approach to the child carries the characteristics of a later understanding of the person in the personalist sense with respect for his or her dignity and freedom, as well as the vision of the child as a separate, complete being, able to determine himself or herself, which was widely spread only at the beginning of the 20th century by the New Education Movement (cf. Luoto 2023). He was therefore ahead of his time in this context. At the same time, his thought on education is firmly rooted in Thomistic realism. This was particularly evident in the so–called pillars of Resurrectionist pedagogy, which showed certain goals to be achieved by the teacher. Firstly, it was necessary to make the pupils aware of the evil in them as a result of original sin and to develop in them a sense of duty to combat it – and therefore a desire for self–improvement. Secondly, it was necessary to show pupils their strengths, skills and abilities – the good that is in them – and to help them develop it. Thirdly, it was necessary to empower pupils for self–education, by developing their conscience, their sense of duty by means of persuasion, with appreciation of their freedom (Smolikowski 2010b,35). These three pillars of educational work with young people are thus directly related to the anthropological assumptions of the concept, indicated above, and follow from them – making the whole concept a coherent whole.

The main task of the pedagogical system described was, according to Smolikowski, to bring up good and wise Catholics. However, individual goals (development, self–improvement of the human being) and religious goals did not completely exhaust its meaning. Smolikowski also placed within its framework an important social task: building harmony, unity between representatives of different nations, and in a special way (in the context of the Lviv boarding school) between Poles and Ruthenians – today Ukrainians (1888, 15–16). The Resurrectionist concept and practice was based on the principle of not differentiating pupils by origin, of mitigating conflicts, of learning from each other (Smolikowski 1888, 16). Here again, therefore, respect for human beings, whoever they may be, emerges as the main determinant of Resurrectionist education. As it seems, the pedagogical system proposed by Smolikowski is based on love of God and fellow man (Smolikowski 2010b, 78), which is the starting point for his claims about man and his education

Conclusion

Undoubtedly, the Resurrectionists created an innovative pedagogical programme, focused on the dignity of the child, far ahead of its time. Its basic outlines had been created earlier, mainly in the writings of the founders of the Resurrectionist Order: Piotr Semenenko, Hieronim Kajsiewicz, and Walerian Kalinka, and were inspired by their stay at the College Stanislas in

Paris[3] (Smolikowski 1925, 81–93). Paweł Smolikowski made his contribution by gathering together and expanding the pedagogical system, both from the theoretical and practical side. The inspiration of Catholic religion and philosophy (Thomism) and Catholic social doctrine is evident in it; it seems to realise the ideal of love fellow and attitude towards children contained in the New Testament. On the other hand, certain aspects concerning respect for the child, his or her freedom and the proposed methods of education seem to predate ideas developed more widely only in the twentieth century – personalistic and those associated with the New Education. Given that work was already being carried out on this system in the second half of the 19th century, it can be considered that these assumptions were not an obvious novelty at the time.

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[3] It was an educational institution for young people in training. It was based on religion, which permeated all spheres of life and school subjects. Various methods were used to motivate pupils to learn and a sense of duty was fostered. The system of education was based on trust, activities shared by pupils and educators, and being together during study and rest time (Smolikowski 1925, 81–93).

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The Role of Teacher and Pupil in the Context of Autonomous Learning

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Abstract
The paper offers a brief overview of the role of teacher and pupil in the context of autonomous learning. An autonomous pupil means an active pupil. His activity consists not only in motivation to learn, but also in participating in social processes, defining one's own goals and responsibly managing the way to achieve them. The teacher accompanies the active student through the learning process as a manager, mediator, advisor, but also as a fellow pupil. The aim of the paper is to specify the roles and characteristic features of the autonomous teacher and pupil and to point out their differences with respect to the traditional perception of the teacher and pupil in the process of upbringing and education.

Keywords
autonomous learning; autonomous pupil; education; active pupil; teacher; manager; organizer; advisor

Introduction

The teacher and the pupil and their mutual interaction are an integral part of the teaching process, not only in the framework of religious or ethical education, but in the framework of every teaching subject at school, or in the context of inter-subject relationships.[1] If we are talking about autonomous learning, in which the pupil and his activity are in the centre of attention, it is necessary to specify his role and characterize the autonomous, i.e. active, pupil. The pupil's activity can be manifested in various areas, for example, in the area of social processes, organization of own learning activities, taking responsibility for one's own educational process or in the area of the atmosphere in classes. Equally important is the characteristic of the teacher and his role in the context of autonomous learning, because in the teaching process understood in this way, the role of the teacher takes on a new dimension. His priority role is to accompany his pupils in acquiring knowledge and developing competence.

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Autonomous pupil

In the framework of autonomous learning, pupils should actively participate in the learning process together. For example, they can bring their own learning documents and materials to class, learn to evaluate the level of acquisition of their competences or reflect on their own learning process. Based on cooperation, set goals and tasks, a learning community is created, which makes teaching more interesting, enriches it and, above all, motivates pupils to cooperate with each other and change their attitude towards the teaching of the given subject. The individual's own activity is also underlined by Vygotskij (2017), who claims that the pupil is not just a passive receiver, who is influenced by the environment and education, but actively chooses, is an active organism within the environment. For many pupils, this way of participating in classes is still new and unusual.

Konrad and Traub (2023, 26–37) emphasize that autonomous learning must be learned, while pupils must have and develop readiness for self-regulatory activities. In addition, they need to have skills or competences that will contribute to starting and maintaining the process of self-regulated learning. In this context, the following three important personality aspects are involved:

1. Motivation – within the framework of motivation, we can talk about three components that theoretically justify and explain the fundamental elements of autonomous learning. It is a component of values (attachment to consequences, incentives important for action). Another component is that of expectation. The last component of motivation for autonomous learning is the affective components of self-related feelings (emotions) and task-oriented emotional reactions.
2. Learning strategies – if pupils want to successfully manage their tasks, they must have strategic competences. Cognitive strategies that serve to process information, connect it with existing knowledge and maintain it are especially important.
3. Metacognition – every self-initiated learning process involves gradual adjustments and fine-tuning of the learning process. These are carried out using the self-regulation process itself. The pupil must be able to:
    - determine the starting point of the proceedings,
    - define goals,
    - derive courses of action,
    - recognize the difficulties of the procedure,
    - perform the necessary learning steps,
    - during the realization of the procedure, modify one's own procedure, or previous goals.

In this sense, metacognition can be distinguished and implemented at two levels: at the level of metacognitive control (planning, monitoring, management of the learning process) and at the level of metacognitive knowledge (knowledge about one's own cognitive system).

Autonomous pupils decide for themselves what they want to learn, how they will proceed with learning, what materials and aids they will use, what learning strategies they will prefer, whether

they will learn alone or in a team, how they will organize their learning time, and how they will check whether their learning process has been successful.

Berger, Darn and Winter (2023, 18) also note that in this type of learning, the pupil's role must also change – pupils are still active in autonomous learning. This means not only responsible performance of tasks by pupils, but also their participation in the teaching process. In this way, active pupils have the following characteristics:

- they participate in social learning processes, because they cooperate with others and agree on topics and the sequence of learning steps;
- they define their own goals, select relevant material or appropriate activities to achieve these goals, evaluate their own learning progress;
- they are willing and have the will to take their own learning into their own hands and take responsibility for it;
- they participate in improving the processes and atmosphere in classes;
- they feel co-responsible for learning and the feeling of well-being in their learning group.

Konrad and Traub (2023, 38) formulate the following theses, based on which an autonomous pupil can be characterized:

- A successful autonomous pupil possesses numerous general and specific learning strategies and can use them flexibly and thoughtfully.
- In addition to strategic knowledge, he also possesses a wide range of general knowledge and can use it as a rich prior knowledge related to specific learning contents in learning.
- The strategic, metacognitive components and the prior knowledge component are closely involved in the current learning process.
- A good autonomous pupil sees a causal connection between personal effort in implementing and managing a strategy and learning success.
- Finally, he successfully protects his learning behaviour from competing behaviours and inappropriate emotions.

Achieving such a level of pupils' readiness for autonomous learning and their maturity for it requires time and the gradual implementation of changes in their attitudes. In addition, it is necessary that the activities within the autonomous class or learning group are based on the initiative of the pupils, that is, that the pupils choose and decide what they want to do (*learner – initiated activities*). However, it is necessary to realize that the inclusion of autonomous elements in teaching must be a conscious process. Pupil autonomy cannot in any case mean that the pupil does whatever he wants in class, but we emphasize again that he must be accompanied by the teacher in order to come closer and closer to complete autonomy.

Teacher and autonomous learning

According to Tassinari (2010), in order for a change in pupils' participation in the education and training process to be successful, teachers should talk to pupils about the topic of pupil's autonomy and gradually transfer to them more and more responsibility for the form and

regulation of the learning process. Scharle and Szabó (2000) define three steps that can help pupils become more autonomous.

1. The teacher should first create awareness among pupils about autonomy by clarifying the advantages and new perspectives regarding this form of learning. Pupils should be motivated to get involved in this process and think about their learning options outside of the classroom.
2. By practising new skills and competences, the teacher can influence and even slowly change the attitudes and behaviour of pupils.
3. Then the pupils can take on more and more responsibility. They can change the form of the lesson; they have more freedom. This gives them more space to implement their own decisions and ideas regarding the use of different materials or the performance of tasks.

According to the authors mentioned above, the following attributes can also be formulated for classes or learning groups supporting autonomous learning:

- The teacher becomes less of an instructor or trainer, but more of a mediator.
- Pupils are discouraged from relying on the teacher as a central source of knowledge.
- Pupils' ability to learn independently is supported.
- Pupils' awareness of their own learning style is supported.
- Pupils are encouraged to develop their own learning strategies.

Since the degree of self-regulation is individual for each pupil, it is necessary to emphasize the role of the teacher in the process of autonomous learning. In the teaching process, which also includes autonomous learning, the teacher is still an integral and irreplaceable link that is responsible for the organization and outcome of this process. In pedagogical theory, the teacher is referred to as a subject and at the same time as the most relevant motivational factor of teaching. His action also acquires the character of an initiator – a manager of classroom activities (Borsuková 2005, 159). Průcha, Walterová and Mareš (2003, 261) note that the teacher is jointly responsible for the preparation, management, organization and results of the educational process. At the same time, they add, the current perception of the teacher's role is based on an extended professional model and emphasizes his subject-object role in the relationship with pupils and the environment. The teacher co-creates the educational environment, the classroom climate, organizes and coordinates the pupils' activities, manages and evaluates the learning process. From the above, it follows that, according to these authors, the importance of the teacher's social roles in the relationship with pupils, in the team of teachers, in cooperation with parents and the community is increasing. The authors also define two areas from which the specific functions of the teacher arise:

1. the different nature of the activities at certain grades and types of schools, to which the relevant approvals of teachers correspond,
2. differentiation of tasks within the educational process.

Therefore, the teacher is not primarily the main mediator of information and knowledge, the main coordinator leading pupils to acquire and improve knowledge, skills and attitudes. In

addition to didactic and professional competence, which are a matter of course for the work of a teacher, he should have the ability and effort to arouse his pupils' interest in the subject and awareness of the need to develop competences for their application either in professional or private life. In professional literature, these abilities are referred to as general competencies supporting the identity of the SELF. They include:

1. empathy (willingness to approach other people),
2. distinguishing positions (do not accept others unreflectively, but maintain a critical distance),
3. communicative competence – the ability of an individual to communicate with other people (Baňasová 2006, 25).

Kalhous and Obst (2002, 114–117) define five performance standards of the teaching profession, on the basis of which they characterize the teacher and his belonging to a certain status and representing his values and ethos in such a way that a certain standard of performance is guaranteed:

1. The teacher is passionate about his pupils and their learning.
2. The teacher knows the subjects he teaches and knows how to teach them.
3. The teacher manages and monitors the pupils' learning.
4. The teacher systematically reflects on his work and learns from his experience.
5. Teachers are members of the learning society ("learning community").

It is also clear from the mentioned standards that the teaching profession is a dynamic and constantly changing phenomenon. In connection with autonomous learning and the teacher's role in it, we are convinced that at the present time every teacher should support the development of autonomous learning. Just in the recent past, when current events in society in our country and in the world required the active implementation of distance learning in all subjects and at all levels and types of schools, the form of autonomous learning was actively supported by many teachers. The teacher's ability to create an environment, in which pupils feel autonomous and themselves feel the need to become more independent, to participate in the teaching process, is very important today. The teacher helps, instructs, supports, motivates and gives feedback to the pupils, which is very important in our opinion. In this way, it supports the pupils' development of the ability to give instructions to themselves, as well as the ability to guide their learning even when the teacher is not around. Thus, it will gradually pass from the stage of incomplete autonomy to complete autonomy.

Similar to Tassinari (2010, 1), we believe that every teacher should listen carefully to his pupils and know their strengths and weaknesses well. We consider the teacher's ability to motivate pupils to take the initiative to formulate their educational goals, as well as participation in the compilation of learning procedures, to be important. The teacher still coordinates the events during the lesson, and prepares current teaching materials, assigns tasks, which he then constructively evaluates. He is available to pupils as an advisor, a guide to the learning process. Hao (2017, 568) adds that the autonomous training mode for teachers is a lifelong professional awareness accompanying the entire process of the entire teaching career.

According to Bimmel and Rampillon (2000, 33), autonomy in teaching means a change in thinking for many teachers. Their pedagogical activities should contribute to the emancipation of pupils: they should support their independence, initiative and critical thinking. The teacher should no longer be the centre of the teaching. His task is to moderate the teaching process and create interesting and motivating study situations (stimuli) linked to real life, so that pupils are able to find a job in it after completing their studies. Oates (2019, 1) emphasizes that the role of the teacher is considered paramount in the development of self-regulated learning and the relationship between teacher and pupil is central to the initiation and support of autonomous learning.

Berger et al. (2023, 17) specify the teacher's role in autonomous learning as quite different from traditional, joint teaching. According to them, it is a complex phenomenon that includes several areas of tasks:

1. The teacher as manager and organizer – he prepares appropriate activities for a specific age category of pupils, which are supposed to support their interest and motivation and must be indicated by a clearly formulated assignment and clearly defined results that are expected from the pupils.
2. The teacher as mediator, moderator – the teacher supports the motivation of the pupils and strengthens their responsibility for their own learning process. He guides pupils in planning, implementing and evaluating assignments. In addition, this conveys knowledge and helps develop competence in the given subject. From such a perception of the role of the teacher, it clearly follows that autonomous pupils should in no case learn by themselves but should be accompanied and supported by their teachers.
3. The teacher as a counsellor – the teacher advises and supports pupils by giving them feedback on their work during the learning process.
4. The teacher as a fellow learner – in this sense, the teacher is also understood as a learning being. He learns from his pupils and together with them, growing personally and professionally, because he gains new experiences.

The above-mentioned authors consider the most important role of the teacher in the process of autonomous learning to be relinquishing control of the learning process, so that each pupil can take control of their own learning process. It is a different role than many teachers are familiar with. This task is characterized by many characteristics (Berger et al. 2023, 17) If the teacher acts on his pupils in this way, he

- prepares new work methods for his teaching groups,
- is open to ideas and suggestions from his pupils,
- enables and supports pupils' own initiatives,
- guides students' self-evaluation and evaluates it together with them,
- observes pupils' behaviour and documents it for the purposes of joint evaluation,
- is aware of the individuality and complexity of his pupils,
- informs pupils and parents about lessons – what and why is done in lessons,
- is both a teacher and a pupil and focuses his attention not on teaching, but on learning.

Berger, Darn and Winter (2023, 18) add that such a change in the teacher's role is subject to a process of development and a change of perspective, which is manifested mainly in the teacher's attitude. This changed attitude puts the focus on learning, not teaching. This fact can be concretized by the question: *How can my pupils learn this? And how can I help them?* One can absolutely agree with the stated opinion of the authors, especially in the context of religious or ethical education, when the teacher should eliminate his dominance in the learning group and leave the process of learning and formation to the pupils themselves while on the way to acquiring knowledge, developing competence and forming their own attitudes, they should support and show them the right way.

The key tasks of the teacher in the context of autonomous learning can be summarized in the following key points, which are presented by Haas (2015, 338):

- preparation of the educational environment (activating complex learning situations, cancellation of complexity of teaching materials, taking into account competence models, designing process evaluations),
- structuring learning processes as content reconstruction (use of appropriate methods),
- perception of the extended role of the teacher,
- being a member of the teaching class,
- work in (extracurricular) professional learned groups.

In order for the teacher to be able to take on this new dimension of the teaching profession, he must be active in a form other than face-to-face teaching. However, it should also be borne in mind that the teacher is not only a moderator and a guide to the learning process.

Conclusion

This teaching concept which is based on independent, self-regulated learning, in which the pupil takes responsibility for his learning process, is largely autonomous. It means that teachers cannot monitor all individual and cooperative learning processes at the same time. It follows that both parties participating in such an organized learning process (teachers and pupils) must be aware of their roles. The roles of the teacher and the pupil, which are relevant in autonomous learning, are diametrically different from the traditional perception of the teacher and the student as the subject and object of the upbringing and education process. Due to the scope of the paper, it is not possible to analyse specific examples of the work of the teacher and the pupil within the framework of autonomous learning in the lessons of, for example, religious or ethical education in pedagogical practice. This topic and its deeper investigation will certainly be the subject of further research and open possibilities for more detailed investigation of the issue as well as space for further publications on this topic.

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